A

DEFENCE

OF SOME

Important Doctrines

OF THE

GOSPEL,

IN TWENTY-SIX

SERMONS.

Moſt of which were PREACHED at

LIME-STREET LECTURE.

By ſeveral eminent MINISTERS.

IN TWO VOLUMES.

THE SECOND EDITION.

VOLUME I.

GLASGOW:
Printed by WILLIAM SMITH;
Sold at his Shop, foot of the Salt-mercat.

MDCCLXXIII.

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ADVERTISEMENT.

THESE Sermons, again offered to the public, ſtand in no need of any recommendation, having their praiſe already in the churches; and for any to attempt it, would be doing a real injury to the worthy Authors, who are already well known by their uſeful labours: However, the editor of the preſent edition begs leave to obſerve, for the information of ſuch of the purchaſers, in this country, as may not be ſo thoroughly acquainted with them, That among the many excellent treatiſes, wrote by divines of diſtinguiſhed merit, either in this or our neighbouring kingdom, on the peculiar doctrines of Chriſtianity, it has been juſtly obſerved, that none of them contain an illuſtration and defence of ſo many of the eſſential articles of the Chriſtian ſyſtem, as theſe volumes now handſomely printed, chiefly deſigned for the benefit of this nation, and known by the name of LIME-STREET SERMONS.

The occaſion of compoſing theſe diſcourſes, aroſe from a number of Gentlemen in London, firmly attached to the intereſt

of our divine Redeemer, and filled with a fervent zeal for the purity of the doctrines of revelation, taking into their conſideration, that many evangelical truths, of the laſt importance, were not only ſecretly undermined, but violently oppoſed in their day, by ſubtil adverſaries to the goſpel ſcheme; and, accordingly, they judged it proper to ſet up a public Lecture, that a courſe of Sermons might be preached in DEFENCE of ſundry cardinal doctrines, then ſo openly impugned.

This laudable propoſal met with the moſt hearty approbation, from the lovers of the truth as it is in Jeſus. Accordingly, nine * Miniſters, of eminent abilities, who had diſtinguiſhed themſelves in the world, by their elaborate writings, and who were made choice of for this undertaking, chearfully engaged in it. Each of the Miniſters, by mutual conſent, had the reſpective point of doctrine he was to eſtabliſh and defend aſſigned him: all of them agreed, that the different ſubjects ſhould be ſtudied with the greateſt accuracy and preciſion; the ſeveral divine truths ſet in the cleareſt point of view, from

* *Viz.* The Rev. Meſſrs. Bragge, Taylor, Sladen, Goodwin, Hurrion, Bradbury, Wilſon, Hall, and Dr. Gill.

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the ſacred records; the whole diſcourſes compoſed on a certain plan, and arraigned in a regular and connected order.—Theſe preliminaries being ſettled, the Lecture was begun on the 12th of November 1730, and continued weekly till April 8th, 1731.

The capital and intereſting doctrines handled at that time, and now contained in theſe volumes, after an introductory diſcourſe, intitled, *The Spirit's Standard lifted up, and diſplayed againſt Error;* are the following, *viz.*—The inſufficiency of natural religion evinced;—the doctrine of particular lection, ſtated and defended;—the doctrine of original ſin, aſſerted and defended;—the ſcripture doctrine of particular redemption, ſtated and vindicated;—the doctrine of Chriſt's ſufferings opened;—a plain ſcriptural account of a ſinner's juſtification before God;—the doctrine of efficacious grace, aſſerted and vindicated;—the doctrine of perſeverance in grace, ſtated and defended;—the doctrine of the reſurrection, opened and defended;—a vindication of man's ſalvation by the free grace of God, from the charge of promoting licentiouſneſs;—an humble and impartial enquiry into the cauſes of the decay of practical religion; or into the true grounds of the declenſions, as to the life

and power of godlineſs, viſible in ſuch as profeſs it in the preſent day.——Moſt of theſe important ſubjects conſiſt of ſeveral ſermons.

When this courſe was finiſhed, it was the unanimous deſire of the gentlemen, who ſet the Lecture on foot, and alſo the earneſt requeſt of the hearers, that the miniſters would print their ſermons: this being ſignified to them, they all readily complied with the repeated ſolicitations.

If the publication of theſe diſcourſes were, at that time, judged a ſeaſonable preſent to the church; their re-publication now cannot but be highly expedient, when ſuch erroneous tenets, as ſap the foundation of revealed truth, are now propagated, and have made ſuch an univerſal ſpread in this country; and when the pure doctrines of the goſpel are ſo viſibly corrupted by men of depraved minds, who impiouſly arraign, reproach, and pervert the dictates of inſpiration.

The diſcourſes themſelves contain, a rich mine of goſpel-doctrine;—a great variety of judicious ſentiments;—a clear explication of divine truths;—and a ſtrenuous defence of a number of the eſſential articles of our received principles:—as ſuch, they have been deſervedly eſteemed by all who have peruſed them.

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The juſtly celebrated, and ſingularly pious Mr. Hervey, touching on one of the important articles, treated at great length in theſe volumes, *viz.* the final perſeverance of the ſaints, ſpeaks of them in a very warm manner: His words are *; 'The final perſeverance of the ſaints is as much the doctrine of the Bible, as juſtification by the imputed righteouſneſs of Chriſt: The lateſt and fulleſt view of the point, which I ever remember to have met with, in any of our Engliſh writers, is in the LIME-STREET LECTURES. Which are a defence of ſeveral moſt important doctrines of the goſpel, and contained in two octavo volumes; the united labours of nine modern divines; moſt of whom are well known to the world by their other evangelical and uſeful writings. In thoſe Lectures, among many other capital doctrines, the final perſeverance of the ſaints is very particularly ſtated, and, to my apprehenſion at leaſt, moſt ſatisfactorily proved. The arguments, uſually urged againſt it, are impartially conſidered; and I cannot but think (with all due deference to the judgment of others) unanſwerably confuted.'

* Hervey's works in folio, p. 94. in octavo, vol. I. p. 375, 376.

One

One reaſon, among others, which prompted the editor to re-publiſh the *Lime-ſtreet Lectures*, beſides their own intrinſic value, was, becauſe they are now become ſo ſcarce, that they cannot be got for any money; and a ſecond-hand copy of them has often coſt 12*s*, which is double what they may now be purchaſed for.

On all theſe accounts, it is hoped this neat edition will meet with ſuitable encouragement from the friends of truth; eſpecially from thoſe who have often wiſhed, that an edition of them were publiſhed at a moderate price. And if this meets with a favourable reception from the public, it will readily induce the editor to re-publiſh, in handſome volumes, the labours of ſome other authors of diſtinguiſhed abilities, in our neighbouring nation, which cannot be now had, but at a very advanced price.

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THE PREFACE.

WHEN doctrines of pure revelation are oppoſed, it is the duty of all who believe them, to appear in their defence; and this is really engaging in a noble cauſe: it is ſtanding up for the honour of the great God, againſt thoſe who ſet their imperfect reaſon, and proud conceits, above infinite wiſdom: To ſtrive for the faith once delivered to the ſaints, is moſt neceſſary, when it meets with the contradiction of ſinners. As error never raged with greater violence than it does in our unhappy times, and as lukewarmneſs never diſcovered itſelf more, than in the preſent day of darkneſs, it never could be more expedient than now, to plead for the glorious goſpel of the bleſſed God. The ſufficience of the light of nature is warmly contended for, by ſuch as do not profeſs to reject revelation; and

and moſt of the doctrines of ſcripture have been given up, one after another, by ſome who yet declare that the Bible is their religion. It is therefore now time, if ever, for thoſe who ſee no reaſon to renounce the old Proteſtant Doctrines, the glory of the Reformation, to bear their teſtimony againſt the errors of the day, and to ſtand up for the great truths, which have been handed to them by their fathers, and which they have embrace, not merely becauſe they have received them from the worthies who have gone before them, but becauſe, after ſtrict and impartial examination, they find, that theſe, and no other, are the doctrines revealed in ſcripture.

*Near two years ſince, ſome Gentlemen, who, it is to be hoped, have a true zeal, and a hearty concern, for the intereſt of Chriſt, judged it proper to ſet up a Lecture *, for one winter and ſpring ſeaſon, that a courſe of Sermons might be preached, in defence of ſeveral truths, which they reckoned to be of the laſt importance, and which are, in our time, violently oppoſed. Nine Miniſters, who were choſe for this work, chearfully undertook it. When this courſe was finiſhed, it was the unanimous deſire of the Gentle-*

* This Lecture was begun at the Meeting in Limeſtreet, where the Rev. Mr. Bragge ſtatedly preaches, on November 12th, 1730. and was continued weekly, till April 8th, 1731.

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men, that they would print their Sermons; with which requeſt they have complied, hoping to do ſome ſervice, if it is only by eſtabliſhing wavering minds in the great doctrines which are now matter of conteſt.

*Theſe Diſcourſes we now ſubmit to the candid peruſal of ſerious and judicious perſons. We have not entered upon the direct proof of the truth of our holy religion, becauſe it was not our deſign to engage with proper Deiſts, but with erroneous profeſſors of Chriſtianity. The great doctrines of the bleſſed Trinity, and of the Perſon of Chriſt, we have not meddled with; ſeeing ſeveral of us have treated largely upon them before, and our labours are in many hands. Some thoughts which we had not time to deliver from the pulpit, we have taken the liberty to add. The bodily indiſpoſitions of ſome of our number, which ended in death, as to one *, who was a real credit to the cauſe, have occaſioned a much greater delay in publiſhing this work, than was apprehended, when it was firſt put to the preſs, which is near a year ſince.*

We can each of us ſay, as to ourſelves, that we have advanced nothing but what we believe to be true, and agreeable to ſcripture. If any, with meekneſs, gravity, and impartiality, ſhall think fit to object againſt what we have laid down,

* The Rev. Mr. John Hurrion.

down, we hope, we ſhall be enabled, by the Holy Spirit, to plead for the things of God; being deſirous of nothing more than to eſtabliſh the truth, as it is in Jeſus: But if any ſhould purſue us with rancour and reviling, with banter and grimace, we ſhall paſs by ſuch treatment with pity and ſilence: Or, ſhould they, who ſhall be diſpoſed to animadvert upon what we have delivered, in the following Sermons, charge upon us the ſentiments of particular perſons, we ſhall leave thoſe concerned to vindicate their own tenets.

We recommend the whole of what we have done to the bleſſing of that good Maſter, for whoſe glory we plead, and whoſe battles we fight: And we would humbly hope, that our great God and Saviour Jeſus Chriſt, the word of whoſe patience we deſire to keep, and in defence of which we now appear, will make our endeavours to be of real ſervice, to eſtabliſh pious perſons in the belief of the doctrines in diſpute, and to furniſh them with ſome weapons, to repel the attacks of gainſayers.

LONDON,
June 13. 1732.

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The SPIRIT'S *Standard lifted up, and diſplayed againſt Error.*

IN A

SERMON

ON

ISAIAH lix. 19.

By Mr. ROBERT BRAGGE,

Miniſter of the Goſpel.



The SPIRIT'S STANDARD *lifted up, and diſplayed againſt* ERROR.

ISAIAH lix. 19.

When the enemy ſhall come in like a flood, the Spirit of the Lord ſhall lift up a ſtandard againſt him.

IT is a glorious truth, which reflects light on the whole goſpel, and adds luſtre to all the works of God; that whatever God doth, or ſuffers to be done, be it in the church, or in the world, is for the manifeſtation of his own glory. To this great end, that his glory may ſhine forth the brighter, his works of nature are made to ſubſerve his deſigns of love and grace: the firſt Adam, at the head of this lower creation, was but the figure of him that was to come. Dark and diſmal as the veil is, ſin hath ſpread over all nations, and great as the confuſion is, which it hath hurled quite round the globe, all in the end will be ſo over-ruled, as to be an eternal illuſtration of the glory of God, as it ſhines forth in the face of Jeſus Chriſt. The ſcattering cauſed by ſin would not have been ſuffered, but to make way for the gathering together of the whole election of the Father's grace, in a far more glorious Head. Of which you read *, 'That in the 'diſpenſation of the fullneſs of times, he might gather

* Eph. i. 10.

'together in one all things in Chriſt, both which 'are in heaven, and which are on earth, even in 'him.' Full as hell is of darkneſs, the glory of God's vindictive juſtice ſhines brightly therein: and full as the enemies are of wrath, be they men, or devils, all their wrath ſhall be made to praiſe God.

I ſhall not conſider theſe words in their connexion; ſo to do, would take up too much of your time: but, in ſpeaking to them, I ſhall obſerve the following method.

I. Who the enemy is the text ſpeaks of, ſhall be my firſt enquiry.
II. Why the enemy is at any time ſuffered to come in like a flood, ſhall be my next.
III. I ſhall let you ſee how remarkably the Spirit of the Lord hath all along lifted up a ſtandard againſt them.
IV. I ſhall produce the ſtandard which we, who are ſet for the defence of the goſpel, ſhould as enabled by the Spirit, be now lifting up.
V. Who the preſent enemy is, which threatens to come in like a flood, ſhall be my laſt enquiry: And ſo I ſhall acquaint you with the deſign of this Lecture; and conclude with the joint requeſt of the Lecturers.

I. I ſhall begin with the firſt of theſe; which is to tell you, who the *enemy* is, my text ſpeaks of.

The truly gracious, of any denomination, are not to be numbered among the enemy. Theſe may differ among themſelves, and labour under miſtakes about leſs matters; but 'being one Spirit with the 'Lord, they are enabled, whereunto they have at-'tained, to walk by the ſame rule.' Being taught of God, they are brought to acknowledge every good thing in Chriſt, that is to be found in one another; according to that golden rule, which regulates the com-

communion of ſaints *, 'That the communication 'of thy faith may become effectual, by the acknow-'ledging of every good thing, which is in you in 'Chriſt Jeſus.' Was this rule of Chriſtian fellowſhip more obſerved, we ſhould differ without falling out. The unity of the Spirit would be preſerved, at another rate than it is, in the bond of peace; neither would the people of God kindle fire on earth, or call for fire from heaven to devour one another. Neither babes, nor men, nor fathers in Chriſt, are the enemies my text ſpeaks of; but the ſeed of the ſerpent are; who, in numberleſs inſtances, have diſcovered, and are ſtill diſcovering their bitter enmity againſt the ſeed of the woman. The people of God, whoſe New Teſtament name is that of *the ſaints*, and *faithful in Chriſt Jeſus*, have all along had their enemies. Righteous Abel had a cruel enemy, bloody Cain. Thus the patriarch Jacob had a fierce enemy, profane Eſau. Jacob, to be ſure, took a wrong ſtep to obtain the bleſſing; who was ſuffered thus to come at it, that it might appear he deſerved it no more than did profane Eſau; who diſcovered the plague and enmity of his heart, by reſolving on the death of his brother. Thus Iſrael, under the Old Teſtament, had many and fierce enemies; there was Pharaoh, king of Egypt, with his cruel counſellors; there was Goliath of Gath, with his Philiſtines; there was Sennacherib, king of Aſſyria, with his railing Rabſhakey; there was Nebuchadnezzar, king of Babylon, with many more. Their own idolatrous kings were ſome of Iſrael's worſt enemies; who were ſo outrageouſly wicked, as not only to lay aſide the worſhip of the true God, but to place their idols in his temple: the calves at Dan and Bethel were very provoking; but idols in the temple itſelf were more ſo.

The top inſtance of the enmity which lives and

* Phil. 6.

reigns in the ſeed of the ſerpent, is the treatment which Chriſt and his apoſtles met with, in the fulneſs of time, among the Jews, and wherewith his goſpel and witneſſes are ſtill treated. One would have thought, that, conſidering who Chriſt was, and on what kind errand he came, he ſhould have had no enemy, eſpecially among his own: the propheſies relating to the ſufferings of the Meſſiah, were as unlikely to have had their accompliſhment, as that of the kings of Europe, their conſenting to give away their power to the beaſt: but accompliſhed they were, which is a wonderful proof of the truth of the Chriſtian religion. Never had any more enemies, nor fiercer, than Chriſt had. They who waited for the conſolation of Iſrael, were his friends; but how few were they? The reſt, from them that ſate in the gate, to them that deſerved the ſtocks, were his enemies: he was the ſong of drunkards, as well as the envy of the Sannedrim. His brethren did not believe in him, which was a plain proof he was no cheat; for had he been ſo, to be ſure his brethren would have been let into the ſecret; and his near kinsfolks went forth to take him: he paſſed for an enemy to Cæſar among the rulers, and for a madman among his relations.

Thus his apoſtles, during the courſe of their miniſtry, had their enemies; few died a natural, but moſt a violent death; ſealing the teſtimony they bore to the truth, as it is in Jeſus, with their blood. How was perſecuting Saul perſecuted, when he came to be a Chriſtian? Hell ſoon turned the tables upon him, and was in an uproar againſt him. Thus the primitive ſaints had their enemies, both at Rome and at Jeruſalem, and every where elſe. Where ever the ſeed of the woman had any footing, the ſeed of the ſerpent ſent out a flood of perſecution to deſtroy them. Witneſs the ten bloody perſecutions under Rome Pagan; which have been out-done by Rome Anti-

Anti-chriſtian: the dragon filled himſelf with the blood of the ſaints; but the ſcarlet whore hath often made herſelf drunk therewith. In the maſſacre at Paris, ſhe drank the blood of an hundred thouſand Proteſtants; and of three hundred thouſand in that of Ireland; and of a million in that great perſecution of the Waldenſes, and of the Albigenſes. How did ſhe begin to glut herſelf with Engliſh blood, during the ſhort reign of bloody queen Mary! Our civil rites, as Engliſhmen, have all along had their enemies: how forward were many, during the reigns of king Charles and of king James, to have introduced ſlavery, as well as popery? And are there not ſtill among us ſome who would be glad was the prince abſolute, and the clergy independent? Hath the reformation no enemies among us? Are all dead and gone who hate to be reformed? Hath the Revolution no enemies? The Proteſtant ſucceſſion in the royal houſe of Hanover no enemies? It was to be wiſhed they had none; but enemies, to be ſure, they have; though, bleſſed be God, their numbers leſſen, as light encreaſeth.

Thus the doctrines of the goſpel have all along had, and ſtill have their enemies. The doctrine of the Reſurrection had ſo; of which number were Hymeneus and Philetus, who ſaid it was *paſt already* *. And ſo had the doctrine of Chriſt's true and proper divinity, of his incarnation, of his ſatisfaction, of his imputed righteouſneſs, and of his efficacious grace.—Thus much may ſuffice, by way of anſwer to the firſt enquiry.

II. My next enquiry is this; why is the enemy ſuffered, at any time, thus to come in *like a flood?* To which I anſwer, in ſix things.

1. It is for the manifeſtation of his glory, who works all things after the counſel of his own will,

* 2 Tim. i. 20.

thus to ſuffer it; who can and will bring glory to himſelf, even praiſe, which is the top of glory, out of all the inſtances and attacks of the enemies wrath *, 'The wrath of man ſhall praiſe thee;' which holds as true of the wrath of devils. Had not Chriſt, the ſeed of the woman, been an overmatch for Satan, one abundantly able to bruiſe his head, the old ſerpent had not been ſuffer'd to enter paradiſe, nor to tempt our firſt parents, and leaſt of all to prevail: but ſuper-creation grace would have interpoſed; for to be ſure, that grace, whence is our recovery by Chriſt the ſecond Adam, could have prevented our fall in the firſt. Was not the King of ſaints able to caſt the man of ſin, as a millſtone, into the ſea of God's judicial wrath, to riſe up no more for ever, Antichriſt had not been ſuffer'd to ſhew himſelf, and much leſs to wear a triple crown at Rome. The doing of which will out-ſhine Iſrael's deliverance out of Egypt, and Pharaoh's being drowned in the red ſea; by this Chriſt will get unto himſelf a glorious name of praiſe, and be eternally exalted; whoſe glory, as Man and Mediator, will be but the greater, in God's ſalvation, for all the oppoſition it meets with from the enemy. It is with Chriſt, the Sun of righteouſneſs, as it is with the natural ſun; we may darken our houſes, and ſhut out the light, but cannot darken the ſun: ſhould all eyes be put out, the ſun would remain as full of light as ever; the ſeeing eye adds nothing to the ſhining ſun, that is the ſame whether the horizon be full of clouds, or without them: its light and heat are but the more manifeſted and recommended, by our winter ſeaſons, and long nights.

2. It is alſo for the trial and exerciſe of all his people's graces that this is ſuffered. As the caſh of the nation ſhould not be locked up, nor hoarded, but traded with; ſo the graces of the Spirit are ta-

* Pſal. lxxvi. 10.

lents

lents of ſuch worth and uſefulneſs, that God will not have them hid in napkins. Untried faith is uncertain faith, which holds true of the reſt of our graces. Had not Abraham's faith been tried, he had not been called, in the word of God, the *father of the faithful*, an higher title than his being the father of many nations, or Adam's being the father of all mankind. The trials and temptations of the people of God cannot be ſet in a ſweeter light than they are, by the apoſtle Peter *, 'Wherein ye greatly rejoice, though now for a ſeaſon, if need be, ye are in heavineſs, through manifold temptations. 'That the trial of your faith being much more precious than of gold that periſheth, tho' it be tried 'with fire, might be found unto praiſe, and honour, 'and glory, at the appearing of Jeſus Chriſt.' Faith alone, becauſe of its uſefulneſs, is here mentioned; but all other graces are, doubtleſs, included. How ſhall the followers of the Lamb be brought off more than conquerors in the end, if they meet with no enemies in the way? Faith's victories ſuppoſe a field of battle; a fleſh luſting againſt the Spirit, a tempting world, and a raging devil. Mean and contemptible, as the followers of the Lamb are, in the eye of the world, they will out-ſhine all its Cæſar's in the day of Chriſt's appearance. 'Thanks 'be to God, who giveth us the victory,' will be their tribute of praiſe above in glory; for none in heaven ſacrifice to their own net, nor burn incenſe to their own drag; but ſhout, *grace, grace*, and will do ſo for ever.

3. It is to rouſe and awaken the wiſe virgins that this is ſuffered; who, in ſlumbering and ſleeping with the fooliſh, act below their character, as they are God's witneſſes, and God's remembrancers; who are to buy the truth, as it is in Jeſus, at any rate, but to part with it for no price: they are alſo to give the

* 1 Pet. i. 6, 7.

the Moſt High no reſt, until he ſo eſtabliſh Jeruſalem, as to make it the praiſe of the whole earth. Now, a ſleepy, drowſy, lukewarm, indifferent frame ill becomes perſons who are placed by God in ſo high a poſt, on whoſe diligence and watchfulneſs ſo much depends.

4. This is ſuffered, that the followers of the Lamb may take unto themſelves the whole armour of God. No piece of which can well be ſpared; neither the girdle of truth, than which nothing is more dreaded by the father of lies; nor the breaſt-plate of righteouſneſs, that is, of Chriſt's imputed ſuretiſhip righteouſneſs, which defends and ſcreens the heart from the thunders of the law, as a broken covenant, and from the laſhes of conſcience for the breach thereof: neither can the ſaint's ſhoe be any more miſſed, than the ſaint's breaſt-plate; for the goſpel of peace, received in the love of it, promotes practical godlineſs, more than all the thunders of Sinai. And as for the ſhield of faith, we all need to be farther taught how to manage it: it is among our graces like the ſun among the planets; neither can we, who are as brands plucked out of the burning, be without the helmet of ſalvation, or lay aſide the ſword of the Spirit, which is the Word of God; becauſe 'we wreſtle not with fleſh and blood, but 'with principalities and powers, and with ſpiritual 'wickedneſſes in high places;' with the rulers of the darkneſs of this world, who ſit at the helm at Rome, at Conſtantinople, in the Eaſt and Weſt-Indies.

5. This is ſuffered to put thoſe who are one ſpirit with the Lord, upon looking up for a freſh anointing. Your having had him as the former rain, in your regeneration, ſhould encourage you to aſk, and to expect him as the latter rain, to the end of life: who, as certainly as he hath laid the firſt, will bring forth the top-ſtone with ſhouting, not the Arminian ſhout of free will, but that of free grace unto it.

To

To war as well as to worſhip in the Spirit, is what all the followers of the Lamb are called to: Satan is ſure of victory whenever you go forth againſt him in your own ſpirits; a look unto Chriſt, your Head, for a freſh anointing is of the utmoſt conſequence, when we are called forth to battle.

6. I may add, this is ſuffered, to baffle and confound the enemy, who have miſſed the mark, as oft as they have bent their bow, and ſhot their arrows. Thus they miſſed it, in putting Pharaoh upon deſtroying the males in Iſrael, as ſoon as born; for then was Moſes, Iſrael's deliverer, born, who had not been took up by Pharaoh's daughter, and educated in all the learning of the Egyptians, had not his parents been forced to expoſe him. Never was Satan more deſirous to accompliſh any thing than the death of Chriſt; who, by dying, deſtroyed him that hath the power of death, who is the devil: where the enemy hoped to have triumphed over him, he ſpoiled them; whoſe croſs proved their overthrow, and his reſurrection their entire defeat. Thus in the pit which they dug for Chriſt, were their own feet taken.

III. I ſhall now give you ſome *memorable inſtances* of the enemies coming in like a flood; and let you ſee how victoriouſly the Spirit of the Lord hath, all along, lifted up a ſtandard againſt him.

1. How like a flood did the gates of hell come in upon all mankind, when the old ſerpent had artfully drawn our firſt parents into ſin? Then, if ever, was there joy in hell; but hell's joy was but like a flaſh of lightning; for in the evening of that dark and gloomy day, did the glorious light of the goſpel firſt break forth. That the old ſerpent was by when the threatening was pronounced, is very manifeſt, he being the firſt that was ſentenced: to whom the firſt promiſe, if it was underſtood by him, muſt have been

been like a clap of thunder, before which he fell; who, as he had gained his point, ſo he was to receive his death's wound, by the inſtrumentality of a woman; for it was her ſeed, and not the man's, that was to bruiſe his head. The ſtandard of the firſt promiſe virtually contained in it all after-promiſes; for the incarnation, death, and reſurrection of Chriſt, are all three plainly hinted at, and foretold thereby; his incarnation in his being called the ſeed of the woman, who was to be born of a virgin; his death and ſufferings, by which his heel is moſt aptly and elegantly ſaid to be bruiſed; his reſurrection and victory, by which he effectually bruiſed the ſerpent's head.

2. How like a flood did the enemy come in, firſt in oppreſſing, and then in purſuing Iſrael? That Iſrael's name might be extinguiſhed, Iſrael's males were ordered to be drowned, as ſoon as born; and though God had, by an high hand of power delivered his people out of Egypt, Pharaoh reſolved to purſue, with a proſpect of overtaking and dividing the ſpoil: but how awful, as well as remarkable, was the ſtandard which the Spirit of the Lord lifted up againſt Pharaoh, and his hoſt, by drowning them in the red ſea? who were firſt infatuated, and ſo deſtroyed.

3. How like a flood did the Aſſyrians come in againſt Judah? Their defenced cities were taken, and Jeruſalem beſieged by an army of an hundred and fourſcore and five thouſand men, all full of rage and rancour againſt Iſrael, if any judgment may be formed of them by Rabſhakeh's railing letter. But good Hezekiah, inſtead of returning railing for railing, gave himſelf to prayer; in anſwer to which, the Spirit of the Lord lifted ſuch a ſtandard, as effectually brought about Iſrael's deliverance; for the angel of the Lord went forth, and ſmote, in one night, an hundred and fourſcore and five thouſand of the Aſſyrians.

4. How

4. How like a flood did the enemy come in, in the reign of king Ahaſuerus? when wicked Haman reſolved by way of revenge, on the deſtruction of all the Jews; not only they in Shuſhan were to be killed, both young and old, little children and women, in one day; but they from India to Ethiopia, even all that were to be found reſiding in any part of the king's dominions, who reigned over an hundred and ſeven and twenty provinces. But how remarkable was the ſtandard which the Spirit lifted up againſt him? Wicked Haman was hanged on the gallows he had prepared for Mordecai; and the Jews every where were victorious over their blood-thirſty enemies, of whom they ſlew ſeventy-five thouſand.

5. How like a flood did the enemy come in, in that hour of darkneſs, of which Chriſt ſpeaks *, 'But this is your hour, and the power of darkneſs?' In it the enemy got Chriſt betrayed, denied, and crucified; and to make all ſure, requeſted Pilate that the grave might be ſecured; accordingly they ſet a watch, and ſealed the ſtone. But how glorious was the ſtandard which the Spirit lifted up in the early reſurrection of Chriſt †? 'Behold there was a great 'earthquake; for the angel of the Lord deſcended 'from heaven, and came and rolled back the ſtone 'from the door, and ſat upon it; his countenance 'was like lightning, and his raiment white as ſnow; 'and for fear of him the keepers did ſhake, and be-'came as dead men.'

6. In the ten bloody perſecutions raiſed by Rome Pagan, Satan came in like a flood, hoping to cruſh the church in its infancy; but ſuch and ſo glorious was the ſtandard which the Spirit, in thoſe early days, lifted up againſt him, that the blood of the martyrs became the ſeed of the church. As in Egypt, the more the Iſraelites were oppreſſed, they more they multiplied; ſo the primitive Chriſtians propa-

* Luke xxii. 53. † Matt. xxviii. 2, 3, 4.

gated

gated the goſpel, by their ſufferings for it; the patience they acted, and their praying for their perſecutors, overcame many of them; and the ſealing of their teſtimony with their blood made their teſtimony but the more regarded.

7. How like a flood did the enemy come in, in the riſe and progreſs of Antichriſt, who is drawn and deſcribed to the life in the prophecies of the New Teſtament? Hardly a circumſtance of any conſequence is there omitted, from the word MYSTERY, writ on his forehead, to his making merchandize of the ſouls of men. But how glorious and ſucceſsful was the ſtandard which the Spirit lifted up in the Reformation? though the man of ſin was then in his height of power, ſaying, in his heart, he ſhould never be moved; the firſt reformers were in Chriſt's hand an over-match for him, by whoſe miniſtry he received ſuch a wound, as will never be healed.

8. To conclude this head. A little before Satan's binding, and immediately after his being looſed, he is to come in like a flood. A little before his binding, he is to come in like a flood in latter-day darkneſs; of which you have a very humbling account †: 'This know, that in the laſt days perilous times 'ſhall come; for men ſhall be lovers of their own 'ſelves, covetous, boaſters, proud, blaſphemers, diſ'obedient to parents, unthankful, unholy, without 'natural affection, truce-breakers, falſe accuſers, 'incontinent, fierce, deſpiſers of thoſe that are good, 'traitors, heady, high minded, lovers of pleaſures 'more than lovers of God, having a form of godli'neſs, but denying the power thereof;' and likewiſe in getting the witneſſes ſlain, who are the ſaints and faithful in Chriſt Jeſus; ſuch as bear their teſtimony againſt error to the truth, as it is in Jeſus, who are to prophecy in ſackloth, during the long reign of Antichriſt; towards the cloſe of which, the

† 2 Tim. ii. 1, &c.

beaſt

beaſt out of the bottomleſs pit is to make war with them, and to overcome and kill them; and the dead bodies are to lie in the ſtreet of the great city, which ſpiritually is called Sodom and Egypt, where alſo our Lord was crucified: which great ſtreet ſeems to me to be Europe, which is the moſt trading, populous, and improved part of the firſt Adam's world, which is the great city that is deſervedly called Sodom and Egypt, into which Chriſt was born, and in which he was crucified. But how glorious is the ſtandard which the Spirit, in thoſe laſt days, will raiſe up againſt the enemy! of which you read *, 'After three days and an half, the Spirit of life from 'God entered into them; and ſtood upon their feet, 'and great fear fell upon them that ſaw them; and 'the ſame hour there was a great earthquake, 'and the tenth part of the city fell.' Rome's downfall ſeems to be the immediate conſequence of their reſurrection; which is followed by latter-day glory †, 'And the ſeventh angel ſounded, and there were 'great voices in heaven, ſaying, the kingdoms of 'this world are become the kingdoms of our Lord, 'and of his Chriſt.'

After Satan is looſed, he will be ſuffered to come in like a flood; which will be his laſt effort, and, of conſequence, his boldeſt and fierceſt onſet; of which you read ‡, 'When the thouſand years are expired, Satan 'ſhall be looſed out of his priſon, and ſhall go out 'to deceive the nations, which are in the four quarters of the earth, (where America, which is the 'fourth quarter of the earth, is plainly pointed at) 'Gog and Magog, to gather them together to battle; 'the number of whom is as the ſand of the ſea: and 'they went up on the breadth of the earth, and 'compaſſed the camp of the ſaints about, and the 'beloved city; and fire came down from God out 'of heaven, and devoured them.' By which fire,

* Rev. xi. 11. † Chap. xi. 15. ‡ Chap. xx. 7, *&c.*

it is highly probable, the firſt Adam's world will be burnt up; of which the apoſtle Peter ſpeaks *: for, in the cloſe of this chapter, you have an account of judgment, and of the perdition of ungodly men; and, at the beginning of the following chapter, of a new heaven, and of a new earth.

IV. I ſhall next obſerve what the *ſtandard* is, which we, who preach the goſpel, ſhould now be lifting up.

1. Negatively. Not the ſtandard of a Plato, nor of a Seneca, which is that of carnal reaſon, ſupported by philoſophy, and varniſhed over with a ſhew of morality; which can no more ſupply the place of the goſpel, than the dim light and ſhine of the moon and ſtars can ſupply the place, or make up for the want of the light and warm beams of the ſun. Tho' the mind of man was originally the candle of the Lord, it is blown out by ſin into a ſtinking ſnuff: witneſs the ſtench of idolatry and ſuperſtition the world hath for ſo many ages paſt been filled with. Neither is the ſtandard, we ſhould lift up, that of Antichriſt; which is fire and fagot, with all the inſtruments of cruelty, which a raging devil could invent, or a bloody inquiſition make uſe of; who, in making converts, prove themſelves to be none of Chriſt's diſciples, who came not to deſtroy mens lives, but to ſave them. Rome's cruelties are the reverſe of Chriſt's bowels. Neither is the ſtandard we are to lift up, that of Mahomet, whoſe weapons were carnal, and not ſpiritual; ſuch as flattery, and the force of arms, polygamy, and a carnal paradiſe; who, inſtead of tortelling ſufferings, promiſed victory; and inſtead of working miracles, was full of debaucheries. Neither is the ſtandard we are to lift up, that of the Jews; which is that of fables, and romantick traditions, of which their Talmud, and the

* 1 Pet. iii. 7.

other writings, are full; who, though they have the Old Teſtament entire, and the free uſe thereof, yet it is to them as a ſealed book, the veil of their hearts not being taken away. This they kept for us, as we do the New Teſtament for them. In a word, the ſtandard we are to lift up, is not that of any party, in oppoſition to Chriſt, whoſe written word is the touch-ſtone of all we preach, and of all we print. To this one and only ſtandard of truth, and warrant of the reformation, we are ready to bring all our ſermons, confeſſions, catechiſms, and bodies of divinity: by this we endeavour both to preach and to pray, to walk and to worſhip.

2. Having thus returned a negative, I ſhall return a poſitive anſwer to this great enquiry; what is the ſtandard which ſuch as preach the goſpel ſhould lift up? To which I anſwer; the ſame, for ſubſtance, which Moſes and all the prophets lifted up, under the Old Teſtament; which was Chriſt, in type or figure, and which the apoſtles and evangeliſts lifted up, under the New, which was Chriſt without a veil: Chriſt, as he is God's ſalvation, or the truth, as it is in Jeſus, is the ſtandard we ſhould be lifting up. This, like the canopy of heaven, is of a vaſt extent, and would employ the mind of a Solomon, to the years of a Methuſalem, in the ſtudy thereof; as it hath done, for a longer ſpace of time, the minds of angels; and yet we are told, for their comfort and encouragement, who are babes in Chriſt, that 'whoſoever believeth that Jeſus is the Chriſt, is born of God*.' Now, where this new birth is, there will be a following on to know the Lord; to which end ſuch a book as the Bible is put into every believer's hand, and the Spirit promiſed, to teach us the right uſe thereof. Now, in lifting up this ſtandard, againſt the impenitent and unbelieving world, we ſhould preach, as the apoſtle Paul did, *repentance*

* 1 John v. 1.

towards God, and faith in the Lord Jeſus Chriſt *;
'Teſtifying both to the Jews, and alſo to the Greeks,
'repentance toward God, and faith toward the Lord
'Jeſus Chriſt.' It is not ſufficient for us, who preach the goſpel, to teach the duty of repentance, unleſs we tell our hearers where, and from whom the grace of repentance is to be had; 'That Chriſt
'is exalted a Prince and a Saviour, to give repent-
'ance unto Iſrael, and remiſſion of ſins †.'

In lifting up this ſtandard againſt the Arians and Socinians, we ſhould enlarge on the true and proper divinity of Chriſt; and let our hearers know, that there is not that name in ſcripture, by which the living and true God is known and diſtinguiſhed from dumb idols, but is given to the Lord Jeſus Chriſt: neither is there that divine perfection mentioned in ſcripture, by which the living and true God is diſtinguiſhed from lifeleſs idols, but is aſcribed to the Lord Jeſus Chriſt. Neither is there any act of divine worſhip mentioned or commanded, in ſcripture, to be paid to the living and true God, and forbid to be given to idols, but is commanded to be given to the Lord Jeſus Chriſt. Neither are there any works, either of nature or of grace, be it creation-work, or that of preſervation, or the diſpoſals of providence, or redemption-work, be it renovation of the ſoul, or the reſurrection of the body, or the judging of the world, or the making of all things new; but they are aſcribed in ſcripture, to the Lord Jeſus Chriſt; which is full and abundant proof, that, according to his divine nature, he is one in eſſence with the Father; not a mere creature, though the firſt of all creatures, but the moſt high God, manifeſted in the fleſh. To ſay, that in the Bible ſuch things as theſe are aſcribed unto a mere creature, would be to place that book of God below the Alcoran.

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* Acts xx. 21. † Acts v. 31.

We ſhould alſo, in lifting up this glorious ſtandard againſt the Pelagians and Arminians, enlarge on the love and grace, on the ſatisfaction and righteouſneſs of Chriſt; and let our hearers know, how able he is to ſave, to the utmoſt of God's mercy, and of the ſinner's miſery, all that come to God by him; in making elect ſinners firſt a wiſe, and a willing, and ſo a pardoned, juſtified, reconciled, adopted, ſanctified, and, at laſt, a glorified people.

We ſhould alſo, in lifting up this ſtandard, enlarge on the incarnation of Chriſt, and on thoſe royalties which belong to him, as he is God's eſſential Word made fleſh: of which royalties you have a ſhort, but a moſt incomparable account given by Paul to the Coloſſians *. That Chriſt is there ſpoke of, as incarnate, is evident, becauſe, thus conſidered, he hath blood; of which you read †, 'In whom 'we have redemption through his blood, the for-'giveneſs of ſins.' Then follows, 'Who is the i-'mage of the inviſible God, the firſt-born of every 'creature; for by him were all things created that 'are in heaven, and that are in earth, viſible and 'inviſible, whether they are thrones, or dominions, 'or principalities, or powers; all things were creat-'ed by him, and for him; and he is before all 'things, and by him all things conſiſt.' As more of God is to be ſeen in one man, eſpecially in the firſt Adam, than in all the beaſts of the field, or birds of the air; ſo more of the glory of God is to be ſeen in the face or perſon of Jeſus Chriſt, than in the whole world of angels, as well as of men; or in never ſo many worlds of mere creatures, never ſo varied or diverſified. Mathematicians can eaſily tell how many ways the letters of the alphabet may be diſpoſed, or how many millions of words may be made out of four and twenty letters; but who can ſay how many worlds may, by the power of God,

* Col. i. 15, &c. † Chap. i. 14.

be formed out of ſo much matter as this earth, and the viſible heavens contain? But let their poſſible numbers be what they will, it may be ſaid, for the glory of our Emmanuel, that his face would out-ſhine them all; for, God manifeſted in the fleſh, muſt be, and is the top manifeſtation God ever did, or will make of himſelf, either to men or to angels. Accordingly we are told *, that 'out of Zion, the 'perfection of beauty, God hath ſhined;' ſo ſhined, as to out-ſhine all other diſcoveries; juſt as the natural ſun out ſhines the moon and all the ſtars; and in the gift of Chriſt to be the Head of the church, and Saviour of the body, he hath abounded towards us, in all wiſdom and prudence †; 'Wherein he hath 'abounded towards us, in all wiſdom and prudence;' a like place with this ‡, 'In whom, or wherein, are 'hid all the treaſures of wiſdom and knowledge.' There ſeems to me to be a like difference between God manifeſted in the fleſh, and all other manifeſtations, which there is between the print of a man's foot, and his perſonal preſence. How little of the man is to be known by the print of his foot, if compared with what may be known by perſonal converſe? One *in whom dwells all the fulneſs of the Godhead bodily*, muſt vaſtly out-ſhine all the inhabitants of heaven, how glorious ſoever they may be. Thus is our Emmanuel 'the brightneſs of the Father's 'glory, and the expreſs image of his Perſon,' as he is God-man Mediator; for thus conſidered the apoſtle ſpeaks of him ‖. For the *purging of our ſins* there mentioned, was made by the *ſhedding of his blood*, who, as incarnate, had blood to ſhed; blood, ſo his own as no other blood was or could be. By his Word to be made fleſh, God made the worlds; by him, as incarnate, he upholds and governs them: thus conſidered he is an Head of confirmation to elect angels, and an Head of redemption to the elect

* Pſal. l. 3. † Eph. i. 8. ‡ Col. ii. 3. ‖ Heb. i. 3, *&c.*

among

among the children of men. The royalties belonging to Chriſt, as he is the Word made fleſh, ſhould no more be paſſed over in ſilence by us, in lifting up this ſtandard, than the temple at Jeruſalem ſhould be left out in the hiſtory or map of that city. We may ſafely ſay it, that had not our Emmanuel, thus conſidered, been laid in the purpoſes of God as the foundation of the whole creation, this world would have been like an houſe built upon the ſand; in which ſenſe he may well be called, and is the firſt-born of every creature.

V. I ſhall now give you ſome account of the *deſign* of this Lecture; which is truly great, and ſuch as becomes us Proteſtant diſſenters to engage in; for it is no other than in Chriſt's name, and under the influences of his Spirit, to lift up a ſtandard againſt error.

There are great evils, which not barely threaten, but are actually coming in like a flood upon us.

1. There is the horrible evil of *Atheiſm* introduced by a number of Free-thinkers, whom the Word of God calls *fools* *; who out-ſin the devil, in going about to perſuade themſelves, and others, that there is no God. Of theſe I am credibly informed there are ſeveral clubs in this great city; and yet it is no leſs certain, that there muſt be an eternal, unoriginated Being, than it is that there is any Being at all; for as certainly as ſomething now is, ſomething hath always been; which eternal unoriginated Being is God. It is alſo as certain, that the ſeveral ſpecies, or kinds of beaſts, of birds, of fiſhes, and of inſects, as well as the children of men, could not at firſt come into this world, as they now do; the firſt man, for inſtance, could have no father, but muſt, by ſome ſuperior power, be immediately formed, and brought forth, not in a ſtate of helpleſs infancy, but able to help

* Pſal. xiv. 1.

help himſelf. Thus the firſt of beaſts muſt not need the dug; nor the firſt of birds be from an egg, or need the neſt, or the wing: as lumps of paint never ſo well mixed, though they may be ſaid virtually to contain all the pictures which the ableſt hand can draw with them, yet without a ſkilful hand can expreſs nothing; ſo dull unactive matter cannot form itſelf into the meaneſt plant, nor inſect without a ſuperior power; which ſuperior Being, who formed all things, is God.

2. Another deſolating evil, like to the former, is that of *Deiſm*, introduced by a ſet of men, who, taking no notice of the damage done by ſin, aſſert the ſufficiency of natural religion, to make men happy in both worlds, and ſo pour the utmoſt contempt on all divine and ſupernatural revelation, how well ſoever it is atteſted, though by a cloud of witneſſes, many of whom ſealed their teſtimony with their blood; by a great number of miracles wrought in the preſence of inquiſitive, as well as of implacable enemies; and by a ſet of moſt remarkable prophecies, which have all along had their accompliſhment, and are ſtill accompliſhing. The light of nature, when at beſt is but like the ſhine of the moon, if compared with the ſun-ſhine of the goſpel; and, ſince the fall, is like the moon in an eccliſpe: now, if the moon, at full, be not able, much leſs is it, when in an eccliſpe, able either to make or to rule the day. Deiſm, about an hundred years ago, was, in a manner, confined to France and Italy; but of late it hath paſſed the Alps, and croſſed the ſeas, and ſpreads like a mighty contagion far and near here in England.

3. Another deſolating evil, which not only threatens, but is come in like a flood upon us, is that of *error* in the *things of God*: particularly in the doctrines of the goſpel, from that of the Arian, to that of the Galatian error; or from thoſe who deny the true

true and proper divinity of Chriſt, to ſuch as ſay he is not 'the end of the law for righteouſneſs, to every 'one that believes;' which is no new nor unforetold enemy; for the apoſtle, ſo many years ago hath told us, that 'there muſt be hereſies, that they who are 'approved may be made manifeſt.' But, bleſſed be God, though the foundations may be attacked and undermined, they cannot be removed; for if they could, what ſhould the righteous do?

4. Another deſolating evil, which threatens to carry all before it, is that of *profaneneſs*. This is ſupported by ſuch as regard not the ſabbath; but cry down all publick worſhip; make a jeſt of cloſet and of family prayer; banter and burleſque ſcripture, and pour the utmoſt contempt on a ſtanding miniſtry; though it has been hitherto, and will to the end of time be ſupported by Chriſt, who ſaid, 'Lo, 'I am with you alway, unto the end of the world.'

5. Another deſolating evil, is that of *immorality*. This is nearly allied to, but not the ſame with the former, and is propagated and ſpread, not barely by private converſation, but in print, by ſuch as deny that there is any intrinſick real difference between moral good, and moral evil; who ſay, to tell a lye, is, in the nature of the thing, as commendable as to ſpeak the truth; and to be a thief, as to be an honeſt man. But they may as ſoon perſuade us, that there is no real difference between light and darkneſs, pain and pleaſure, life and death: the mind in man is under a like neceſſity to own, that a dutiful ſon, or ſubject, excels one that hath murdered his father, or ſhot his prince, as the palate is to give the preference to wholeſome pleaſant food, before ſtinking carrion; or, as the eye is, to prefer a pleaſant agreeable proſpect, before a dark cave, or a dreadful precipice. It is not more evident to the mathematician, that the three angels of every triangle are equal to two

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right, than it is to all mankind, that juſtice and mercy excel tyranny and oppreſſion.

6. Another deſolating evil, which threatens to overflow like a flood, is that of *libertiniſm*, or turning the grace of God into wantonneſs. It is not unlikely but Cain might preſume, upon the grace of the firſt promiſe, in his murder of Abel; to be ſure thoſe libertines did on that of the goſpel, of whom Jude ſpeaks *: and thus do multitudes in our dark day; for though a work of grace cannot be abuſed, all the doctrines of grace may. The outward court is full of libertines, who are not under the law to Chriſt; of whom the apoſtle ſpeaks †, 'For many walk, of 'whom I have told you often, and now tell you, 'even weeping, that they are the enemies of the 'croſs of Chriſt; whoſe end is deſtruction, whoſe 'God is their belly, and whoſe glory is in their 'ſhame, who mind earthly things.'

Theſe are the evils of our times; ſome of which we, who preach this Lecture, ſhall, in Chriſt's name, and under the influences of his Spirit, lift up the ſtandard of the Word againſt, even the truth, as it is in Jeſus; who, as God manifeſted in the fleſh, was a full, unanſwerable, viſible, and moſt ſatisfying proof of the Being of a God; of the truth of the Old Teſtament, and conſequently a matchleſs recommendation of the Chriſtian religion, as it is contained in the New. Nothing could be expected from the Word made fleſh; and in that fleſh ſuſtaining the character of a Redeemer, that was not to be met with in the birth, life, death, reſurrection, and aſcenſion of Chriſt: his divinity, ſonſhip, and mediation, were wrote in characters full of greatneſs and glory upon all theſe; ſo wrote, as to put angels to ſchool again: thoſe vaſt proficients in the book of nature, are repreſented as learning of the church, the

* Jude, ver. 4. † Phil. iii. 18, 19.

'the manifold wiſdom of God,' as it ſhines forth in the face of our Emmanuel, the Lord Jeſus Chriſt *.

The deſign of this Lecture therefore is not to oppoſe any other orthodox Lecture, nor to put a ſlight upon any of our brethren in the miniſtry; but to bear an extroardinary united teſtimony againſt growing infidelity, and ſpreading errors.

Now, we your Lecturers, though we neither expect nor deſire the encouragement of the purſe, want your prayers; that in a ſpirit of meekneſs, and not of wrath and bitterneſs, we may inſtruct thoſe who ſhall oppoſe themſelves, and defend, with a right goſpel Spirit, the great truths thereof; for between true Chriſtian zeal and rage, there is a like difference, which there is between the warm beams of the ſun, and the deſolating flames of Ætna.

'Brethren, pray for us,' that we may neither ſtudy, nor preach, nor pray in our own ſpirits, but do all in Chriſt's Spirit; the promiſe of whom, as he is Chriſt's glorifier, is, in a way of eminency, the promiſe of the Father under the New Teſtament; as the promiſe of the Meſſiah was his promiſe under the Old.

For your encouragement who ſhall attend, as well as for ours who are to preach, take the following ſcripture, and with it I will conclude †; 'The 'floods have lifted up, O Lord; the floods have 'lifted up their voice; the floods lift up their waves:' Underſtand it of ungodly men, in all ages and places; eſpecially of ſuch as perſecute the ſaints and faithful in Chriſt Jeſus, though, for want of power, it be only with the lip and pen: 'The Lord on high is 'mightier than the noiſe of many waters; yea, than 'the mighty waves of the ſea.'

* Eph. iii. 10. † Pſal. xciii. 3, 4.

TWO

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TWO SERMONS ON THE INSUFFICIENCE OF NATURAL RELIGION.

By ABRAHAM TAYLOR,
Miniſter of the Goſpel.


BRITISH MUSEUM

SERMON I.

1 Cor. xi. 14.

The natural man receives not the things of the Spirit of God, for they are foolishness to him; neither can he know them, because they are spiritually discerned.

God created man upright, but he soon fell, and stripped himself of the robes of innocence and integrity, with which he was clad, as he came pure out of his Maker's hands. It lay entirely in the disposing will of God, whether he would save man at all after his revolt; and seeing he though fit to rescue part of Adam's posterity from the ruin which the fall brought upon them, he certainly had a right to pitch upon what method he thought fittest, to bring about their recovery.

Whether God could have accomplished the salvation of men as well any other way, as in the method he has took of choosing them in Christ, entering into a covenant with him, as the Surety, and with all the elect in him as his seed; and, in the fulness of time, sending him in the flesh, that he might suffer death, to purchase the redemption of such as he had given him, is a question too high for us to determine, and therefore is vain and unprofitable. It is insolently intruding into things not seen, for us to take upon us to determine absolutely what a God of infinite wisdom and power may do, or might have done. However, this we must tenaciously adhere to,

that it is inconſiſtent with the nature of God, for him to injure any of his perfections, to ſave ſuch as deſerve not his favour; we are not to doubt but that God will glorify one attribute as well as another, in reſcuing ruined criminals: ſo that, though we ſuppoſe him ever ſo unlimited in his ſovereignty, or ever ſo rich in his mercy we muſt ſtill aver, that he never would, in order to ſhew his ſovereignty, or make known his mercy, ſuffer his juſtice to remain unſatisfied, and conſequently not glorified, or his holineſs and truth to be tarniſhed; but he is as much concerned to glorify his juſtice, and to ſhew forth his holineſs and truth, as he can be to manifeſt his ſovereignty, or to magnify his mercy.

God therefore ſhewed the greatneſs of his wiſdom in contriving the method of man's ſalvation, that it might be by Chriſt's ſatisfying for ſin: in this way all his perfections are ſet in the moſt amiable light; juſtice is glorified to the utmoſt, and has vindicated its rights, in that a ſatisfaction of infinite value has been yielded by an almighty Redeemer; holineſs ſparkles with the brighteſt luſtre, ſeeing he, who is purity itſelf, has ſhewed his hatred of ſin to be ſo great, that he ſpared not his own Son, when he only knew ſin by imputation; the truth of him, who is invariable in faithfulneſs, is fully eſtabliſhed, in that he has exacted the puniſhment threatened; goodneſs appears in its full beauty, as a Redeemer is provided for ſuch as have deſtroyed themſelves, and the greateſt bleſſings are beſtowed freely upon the unworthy; mercy is diſplayed to the utmoſt, becauſe proviſion is made for bringing ſinners to partake of the happineſs they had forfeited; wiſdom and power are greatly magnified, ſince a way is laid out and finiſhed, in which juſtice and holineſs might not be injured, and yet grace and mercy might be eminently exalted.

This is the method of man's ſalvation, which the ſcrip-

ſcriptures teach; and as it is the only way of thinking which men can fall into, in order to glorify all God's perfections, it muſt be concluded to be the moſt rational ſcheme in the world. The deſign of God was to glorify his own perfections, to exalt Chriſt, to ſtain the pride of man's glory, and to ſhew the neceſſity of holineſs; therefore, as the holy ſcripture declares and reveals this wonderful plan, it is no marvel that it ſhould be ridiculed, as a huddle of fooliſh opinions, by the vain and proud pretenders to reaſon, who make what ſurpaſſes their ſhallow capacities the ſubject of their ſcorn, and treat with contempt all that is above their condenſed apprehenſions. As the deſign of revelation is to thwart the pride of fallen man, it is no wonder that inſolent creatures, who would be independent on God, and who imagine that they are wiſe enough to find out their duty, and able enough to purſue their own happineſs, ſhould riſe up with rancour and malice, againſt what croſſes their corrupt reaſon, and has a tendency to throw down the lofty bulwarks of their vain imaginations. The contempt which is caſt on revelation is not new; for the great apoſtle Paul, after he had told us that he ſpoke or declared the things that are freely given us of God, not in the words which man's wiſdom teaches, but which the Holy Spirit teaches, comparing ſpiritual things with ſpiritual, has preſently ſubjoined theſe words; 'The 'natural man receives not the things of the Spirit 'of God, for they are fooliſhneſs to him; neither 'can he know them, becauſe they are ſpiritually 'diſcerned.' By the *natural man* *, is not to be underſtood one wallowing in luſt, and ſunk in the

* The word in the original, is ψυχικος ὁ ἀνθρωπος, *homo animatus*; the word ψυχικος is derived from ψυχή, not in the ſenſe wherein it is taken for the ſoul in general, but for the ſoul with its attainments: Thus Dionyſius of Halicarnaſſus,

mire of ſenſuality, but the man of bare reaſon; he who will uſe no other helps, than what he can procure by mere rational attainments, ſuch a man, tho' poſſeſſed of a good ſhare of natural light, yet if he is without a ſpiritual diſcerning, or without wiſdom afforded him from above, brands the doctrines and myſteries of pure revelation with folly, becauſe he cannot fully comprehend them; not conſidering that the myſteries of reaſon, ſuch as the being and perfections of God, can no more be fully comprehended by him, than thoſe of revelation. If we conſider man as renewed, and as ſuch having his mind enlightened, it muſt be owned, that the myſteries of reaſon and pure revelation have ſuch great depths in them, that they are not to be plumbed by the line, even of a ſanctified underſtanding: nay, it may be juſtly ſaid, that the perfections of God are not to be fully graſped by any created mind. It is no wonder then, that ſuch as are left to bare reaſon in a corrupt ſtate, ſhould, as brute beaſts, contemn the ſacred verities, which are not ſuited to their depraved guſt.

The ſcriptures have never been treated with more irreverence than they have been of late; but yet the enemies of revelation chooſe rather to attack them by ſap and ſtratagem, than in an open and honourable way. Our modern Deiſts are ſhy of ſaying, in their public writings, that the Chriſtian religion is forgery, and the founder of it an impoſtor; but they chooſe to magnify the perfection of reaſon, and to ſet up what they call natural religion, as a complete body of doctrine; they can talk with a grave

ſpoke of the ψυχὴ of Lyſias the orator, meaning what we ſhould call in Engliſh the *genius* of Lyſias.

Ἔτεται μὲν αἱ χάριτες αἱ τῆς λέξεως ἐκπεσοῦσαι δοκῶσί μοι γραφὴν τῆς Λυσίου ψυχῆς αὐτὴν τίθεσθαι, ᾗ ἔδειν ἔτι πορρωτέρω ταύτης σκυπεῖν ἀξιῶ. Jud. de Lyſia, cap. xi. Vol. II. p. 135. Ed. Ox. p. 85. Ed. Franc.

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ſneer, of the holy ſcriptures, of the religion of our Saviour, and will pretend they eſteem it; but, at the ſame time, they plead, that natural religion is perfect, and needs no addition to be made to it, only they allow it may be explained: hence they draw this conſequence, that the goſpel is as old as the law of nature, and neither can nor ought to be any other than a republication of it. Their ſly drift herein is to bring people to conclude, that ſince natural religion is perfect, if revelation contains any thing more than reaſon could of itſelf have found out, it muſt be diſcarded as impoſture: now, every one muſt grant, that the ſcriptures of the Old and New Teſtament really contain a great number of facts and doctrines, which bare reaſon could never have found out; if then reaſon is a perfect rule, revelation, which contains more than this could find out, muſt be given up as fraud and forgery; for nothing can be added to what is perfect. This is the ſubſtance of all the ſolemn banter and grave grimace, with which the world has of late been entertained; ſo that it cannot be amiſs to enquire, whether reaſon in men is really ſo perfect, as the pretended maſters of it give out; and whether natural religion is ſo complete, as is affirmed.

It muſt be owned, that the labour of the Deiſts in aſſaulting the Chriſtian ſcheme, has been made very eaſy, and their work has been in a great meaſure, done for them, by many treacherous profeſſors of the religion of Jeſus. Many betrayers of the cauſe of revelation, have forged weapons for the enemies of it, in preventing them the pains of attacking particular doctrines. Men who would loſe all patience, if we queſtioned their owning the ſufficiency of ſcripture, and who have very much in their mouths a noiſy out-cry, that the Bible, the Bible, is the religion of Proteſtants, have brought the charge of nonſenſe and contradiction againſt the great Proteſtant

teſtant doctrines of the ever-bleſſed Trinity in Unity, abſolute election, original ſin, the neceſſity of an infinite ſatisfaction, the fulneſs and particularity of redemption, juſtification by the imputed righteouſneſs of Chriſt, the inability of man to convert himſelf, the efficacy of divine grace, the perſeverance of the ſaints, the reſurrection of the ſame numerical body, and the eternity of hell torments: all theſe doctrines have been miſrepreſented, exploded, derided, and burleſqued by ſuch as profeſs themſelves Chriſtians, nay, by ſuch as would appear zealous to promote practical religion: ſo that the Deiſts have had little to do, but to ſtand ſtill and ſmile, whilſt others were doing their work for them, perhaps without knowing it; though it is to be feared, that ſome of theſe would not keep out of their tents, if they could retain their preferments, ſalaries, or ſubſcriptions.

It would be well, if all who have gone into this way, who are alarmed at the growth of Deiſm, would conſider what they have been doing. Many have been immoderately pleaſed with being applauded, by the adverſaries of revelation, for being rational divines, and men of free thought; but though the enemies of Chriſtianity compliment them, to induce them to go on to do their work for them, yet it is known to many that they ſecretly contemn them. The more thinking Deiſts know, that the doctrines which theſe diſputers arraign, as unſcripral and irrational, are the things which are really contained in ſcripture, which, for that reaſon, they chiefly neglect; and they look upon theſe removers of the antient land-marks, however they may flatter them, either to be fools or cheats. The oppoſers of the antient faith are very forward to aſcribe the growth of infidelity to men's being led to pay a regard to what they call irrational doctrines; but the caſe really is, a denial of revelation has always followed upon attempts made to ſubvert the old Proteſtant

teſtant doctrines, and as theſe have ſucceeded with giddy unſettled perſons, in proportion have the ravages of Deiſm been extended.

Another thing which has greatly contributed to weaken the cauſe of Chriſtianity, has been the zeal of ſome to recommend ſyſtems of morality, under the whimſical title of natural religion. There is no queſtion to be made, but that ſome perſons, who engaged this way, had no deſign to weaken the regard men ſhould have to revealed religion, but by theſe means the peculiar doctrines of Chriſtianity have been jumbled out. It has been ſaid, that during the times of our civil commotions, there was little preached up but faith in Chriſt, and that the duties of morality were little inſiſted on: it is certain, that ſome ignorant enthuſiaſtic preachers inſiſted then much on eternal union with Chriſt, and that ſin could do a believer no harm, but all wiſe and thoughtful men abhorred ſuch immoral conceits; however, the charge was laid againſt all who maintained the doctrine of grace; and accordingly when a ſtate alteration enſued, as it is natural for men who take a partial view of things, when they endeavour to avoid one extreme, to run into the other, neglecting the middle way, all ſtrove to ſhew themſelves as oppoſite to thoſe who went before, as might be. Therefore the Chriſtian doctrines, if not oppoſed, were wholly neglected, and little was inſiſted upon but moral duties, under the odd title of natural religion: then books could be wrote on the Chriſtian plan, called *the whole duty of man*, without ſtating the doctrine of faith in Chriſt, the prime duty of a Chriſtian. It muſt be obſerved, that at the ſame time that natural religion was talked of, to the neglect of the doctrines of revelation, a deluge of Atheiſm, irreligion, and immorality flowed in upon thoſe of the national eſtabliſhment; and whether ſince we of the ſeparation have heard ſo much noiſe about it, there has not been

been a declenſion as to juſtice and common honeſty, a contempt of the ſabbath, and a neglect of public worſhip, is what every one is able to judge of, who has looked a little into the world.

I. I ſhall enquire what we ought to underſtand by *natural religion;* or in what ſenſe the light of nature is to be taken.

Since ſo many fine things have been ſaid of natural religion, it may be well worth while to conſider what the thing is, which is dreſſed up in ſuch fair colours, and which yet every one is ſo much at a loſs to find out. In one ſenſe it may be taken for the light with which Adam and Eve, our firſt parents, were bleſſed, whilſt they were clad with innocence. If it is taken in this ſenſe, it muſt be granted, that reaſon was much more perfect than now it is. Our great progenitor, and our general mother, as long as they ranged the fragrant bowers of paradiſe, and ſtrayed about the pleaſant mazes of that wilderneſs of ſweets, in which the kind hand of their Creator had placed them, were very happy creatures: Their underſtandings were clear and ſtrong, their judgment was unbiaſſed, and no diſorderly paſſions raged in their unruffled breaſts; they were created in the image of God, and the likeneſs of their mighty Maker ſhone forth in wiſdom, truth, and ſevere and pure ſanctity; their obedience to the law of their God was not forced, neither was it from fear; but they fulfilled the command of him who placed them in happineſs with delight and alacrity: they knew all that was neceſſary for them to be acquainted with, and they yielded univerſal obedience to the various commands of the heavenly Potentate, who created them out of the duſt.

Though it is to be allowed that reaſon was much more complete and perfect, in our firſt parents, before the fall, than it is in us their miſerable poſteri-

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ty, ſince we have been plunged into ruin and miſery by their apoſtacy; yet it is not to be granted, that the light of nature was every way a complete and perfect rule, even in the ſtate of innocence and integrity. Though man was free from ſinful imperfections, yet he was not an abſolutely perfect being, for no creature is ſuch; and as he was not abſolutely perfect, ſo his natural light was not an abſolutely complete rule to go by. If it had been ſo, he would not have needed any directions, as to what he was to do, but would, without any ſupernatural aſſiſtance, have known his duty in every part and circumſtance of it: but this was far from being the caſe; he needed to be inſtructed by God *, as to his circumſtances of life, and as to ſome parts of his duty. It was by ſupernatural light, or by revelation from God, that he came to know that he had dominion over all the creatures in the lower world, it was by divine direction that he was to take fruits and herbs for his food, it was by a command from above that he was to refrain from eating the tree of knowledge of good and evil, upon pain of death, and it was by inſtruction from his Creator that he performed inſtituted worſhip, or kept the ſeventh day as a day of ſacred reſt. Theſe revelations would never have been made to our firſt father, whilſt he continued peacefully to enjoy the ſpicy groves of paradiſe, if natural light had been to him a perfect rule. If he had not needed ſupernatural light, God would not have afforded it, for the all-wiſe Creator does nothing in vain, whatever fooliſh men may think; therefore as he had light by revelation, it is plain he needed it; and if ſo, reaſon was not every way a perfect rule. If any urge, in anſwer to this, that the account Moſes gives of the primitive ſtate of man, is an allegory, they are to be pitied for their profaneneſs and pride; and they are not to be envied for not having reverence for ſcripture,

* Gen. i. 29. ii. 16, 17.

ture, and humility ſufficient to make them ſubmit their wiſdom to revelation, and to induce them, when they are graveled with an unſurmountable difficulty, frankly to own it.

However, if we were to ſuppoſe reaſon in man, in a ſtate of innocence, to be a perfect rule, of what avail is all this to us? who may find, by ſad experience, that it is not with us as it was with man when he repoſed himſelf in the peaceful ſhades of Eden, and roved about the verdurous walks of paradiſe. Our underſtandings are now darkened, ſo that we are often at a loſs about the nature of our duty; and when we cannot ſay we are entirely ignorant of our duty, and are, in judgment, convinced that we ought to comply with it, how are our underſtandings blinded, and our judgments corrupted by our unruly paſſions, and our irregular appetites? If reaſon was our only rule, we ſhould bribe it to ſilence, by the pleaſure of following our own inclinations, and then we ſhould be ſwayed by unruly luſts, without the leaſt opportunity of knowing that the things in which we delight, if purſued throughout, would entail endleſs diſquietments upon us.

The common notion perſons now ſeem to have of natural religion, is, that it is a body of principles and duties, which men gather from reaſon and ſcripture, receiving into their ſyſtems whatſoever they like in revelation, and leaving out all ſuch doctrines as they do not approve of. That there is one God, and that he is inveſted with infinite perfections, is the voice of reaſon and revelation; this therefore muſt needs be put down as the prime doctrine of natural religion; that this one God rules and guides the univerſe, by his wiſe providence, is what reaſon and obſervation may aſſure us of; this therefore is not left out of the ſyſtems of the religion of nature; that the ſoul is immortal, and that there is a final ſtate

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of happineſs and miſery, is what few are hardy enough to deny; that men, as creatures, are obliged to worſhip and ſerve the God to whom they owe their being; and that, as creatures fitted for ſociety, they are obliged to conſult the good and happineſs of others, is what all have not the front to call in queſtion.

Theſe principles, which have met with the general aſſent of mankind, are the great principles of reaſon and ſcripture: any one who will not omit any of theſe, if he will take the pains to ſee what dreſs could be made up for them, out of the writings of mere Pagans, will ſoon be convinced, that they muſt wear no other than a mean and contemptible garb, ſuch as would not ſet them off, or recommend them to the high eſteem of men: they might be compared to a picture not coloured, where the lines may be drawn with art and regularity, but have not a ſtriking force upon the eye: but if theſe principles of reaſon are ſet off with the ſtrong, lively, and glowing colours, in which they are painted in the ſcriptures, they command admiration. What account can be gathered from the writings of Pagans, of the being and perfections of God? Though they owned one Supreme, yet they introduced a rabble of inferior gods, and ſo worſhipped creatures beſides the Creator: How low and lame were their notions of the ſpiritual nature, and the immortality of the ſoul? And what mean figments did they take up with about a future ſtate? How uncertain were they about God's governing the world? And though they had among them ſome who were great proficients in ſeveral ſocial duties, what can we gather from them of love to God, reſignation to his wiſe diſpoſal, as to the concerns of life, ſelf-denial, and univerſal charity and benevolence? Theſe are duties which are agreeable to right reaſon; but let any one ſay where

they are well ſtated, by ſuch as were entire ſtrangers to revelation. Therefore, in our day, natural religion is decked in plumes borrowed from ſcripture, and then is ſet up in oppoſition to it, as a perfect rule, and as ſuch not needing the aſſiſtance of a revelation. This is ſcandalouſly baſe and unfair. For inſtance: no one mere rational writer ever gave a tolerable account of a future ſtate; and none of the delineators of the religion of nature, ſince the promulgation of Chriſtianity, ever did it, without leaving the plaineſt traces of his having aid from ſcripture; and yet theſe ſketches, which are drawn by the help of ſcripture, muſt be palmed upon the world, as the doctrines of mere reaſon unaſſiſted by the light of revelation.

Thus ſcripture is pillaged, in order to its being repreſented as a needleſs uſeleſs thing; for if a man can be ſo ſilly, as to be brought to think, that thoſe points which artful men pick out from ſcripture, which has nothing inconſiſtent with reaſon, though it contains much above mere human reaſon, are things to be known without the help of it, they will eaſily give it up as unneceſſary; and the more, becauſe it reveals matters too high for their low underſtanding, and ſo thwarts their pride. It is not fair then to call that natural religion, the defects of which are ſupplied by truths taken from the oracles of God; neither is it juſt to recommend it as a perfect ſcheme, when it cannot be put in any tolerable dreſs, without the neceſſary help of that very thing; to make which ſeem unneceſſary, ſo much pains are taken to deck it. All this muſt be underſtood of natural religion, when it is ſet off in the beſt manner; but it muſt be owned, that ſome of its recommenders are ſo infatuated, as not to borrow that help they might, in order to make it agreeable, and are ſo ignorant, as to ſhew its great imperfection, by making it reſemble Atheiſm. We are told, that the diſtinction

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of right and wrong, virtue and vice, is entirely independent on the will of God, and that it ariſes from the nature of things, by which ſenſeleſs jargon may be meant fate, chance, the animating ſoul of the world, or any other unmeaning thing, or hard word, without an idea annexed to it. It is pretended, that men are not made by God for himſelf, and that he has no motive, on his own account, to give them laws, or to puniſh the breach of them, and that conſequently they are not accountable to him; but that ſuch fully anſwer the end of their creation, as contribute all they can to their own and others happineſs. This is to ſuppoſe, that God has power to create rational creatures, and it is a favour that this is allowed, but that he has no authority to preſcribe them laws, ſeeing the rules of juſtice riſe from the nature of things, and he is confined to act by them, as much as thoſe he has created; that he has no juſtice to glorify when he is provoked, but is obliged to be kind to all his creatures, whether they obey him, or rebel againſt him: in ſhort, that he is an indolent Being, ſuch as was the god of the Epicureans; that man is independent on him who created him, and preſerves him, that he is to be his own judge, whether he anſwers the end of his creation, by promoting his own happineſs, and that of others.

Thus the irrational ſtuff, which was hiſſed off the ſtage, with juſt contempt, when it was introduced by Epicurus, is afreſh brought on, to ſhew the ſufficience of human reaſon, in our enlightened age of ſearch and enquiry. It would be doing too much honour to ſuch monſtrous abſurdity, to go about gravely to confute them; and it would be labour and time as ill ſpent, as it would be to argue with a man that ſtiffly denies that two and three make five, or to wrangle with one who will have it, that it is as light at midnight as at noon. The aſſurance with which ſuch irrational fancies are vented, does not

prove that their aſſerters have more brains, or brighter parts than others, but only that they have harder foreheads and thicker ſkulls than the generality of men. Theſe bold champions of infidelity deny that man's reaſon is impaired by the fall; but they give the fulleſt demonſtration that it is greatly ſunk, even almoſt to a degree of brutality, in themſelves, and by this afford us, though ſtupidly, and againſt their wills, a ſenſible proof of the fall of man, which they banter and inſipidly ridicule. Were not the rational faculties greatly decayed, no perſons could ever dream of a God of infinite power, wiſdom, and goodneſs, having no motive, on his own account, to give his creatures laws, or to puniſh the breach of them, and that men are not accountable to him that made them. It is not worth while to talk with creatures who have ſo much laid aſide the uſe of reaſon; it is throwing pearls to ſwine: we can only refer the deciſion to the hour, which a few years will introduce, and then theſe rebels againſt heaven will find whether they are accountable to their Maker or not.

All that has been ſaid of late, by way of panegyric upon reaſon, and the light of nature, is founded on a mere fallacy. The adverſaries of revelation do not ſpeak of reaſon, as it is in this or the other man, as it may be leſs clear in one than another, but they ſpeak of reaſon in the abſtract, and in that ſenſe it may be allowed to be of a very large extent. No one will be ſo ſilly as to ſay, that reaſon, in the abſtract idea of it, is inſufficient and imperfect, for nothing is to be regarded which is contrary to reaſon. The queſtion is not then, whether reaſon abſtractedly conſidered is imperfect, for that would be queſtioning whether truth is truth, or whether right reaſon is right reaſon; which would be only trifling, and ſpending words to no purpoſe. True reaſon is right; and what is right, cannot, as ſuch, be ſaid to be imperfect: however, this poor and mean quibble is all

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that the pleaders for the ſufficience of reaſon have to talk upon. It would be ridiculous for any one to ſay, that the light of the ſun is not ſufficient to enable a man to keep his path; but it ſignifies very little, when a man is involved in the ſhade of the evening, to tell him he muſt not queſtion that the ſun's light is ſufficient for him to ſee by. The queſtion really is, whether reaſon, as it is now in men, whether the light of nature, as it is in men in their preſent ſtate, which none can venture to ſay, in fact, is not a ſtate of degeneracy, is a ſufficient rule to inform men what they ought to believe and receive, to ſhew them how they may find out what is true and right, and to direct them in the more private walks of life, as well as when they appear on the public ſtage of the world, where they may have the advantage of ſeeing the examples of others; it is, whether natural religion, of itſelf, diſcovers all that a man is to believe concerning God, all the methods neceſſary for him to take, in order to be reconciled to him, and regain his favour, and all that is required of man in his private, relative, and ſocial character.

When we enquire whether reaſon is now a ſufficient rule, the only ſenſe in which we can take the light of nature, or natural religion, is, for the remains of natural light in men of ſuperior reaſon, who have been left entirely without the help of revelation of any kind; and if it is tried carefully, or viewed in this light, it will appear to be very imperfect and deficient. It is eaſy to tell us, that reaſon is reaſon, truth is truth, and virtue is virtue; but what are we the wiſer by being told ſuch fine things, if we find ourſelves and others deficient in reaſon, puzzled about truth, and apt to take vice for virtue? No one will ſay cruelty is good, but how many think that perſecution, an enormous vice, is lawful, becauſe it is deſigned for good ends, to ſet men right, and to keep them from leading others wrong! It is eaſy for

men to pick things out of ſcripture, and to prove them agreeable to reaſon, ſince there is nothing in the oracles of God, but what is conſonant to the higheſt reaſon; by this means a very beautiful ſyſtem of morality may be put together; but can this be a delineation of the religion of nature. The only way to judge of the ſufficience, on the one hand, and of the defects on the other, of the light of nature, is to examine whether it brightly ſhined, or was greatly ſhaded, in ſuch as had nothing elſe to illuminate them, and who yet had as clear intellectuals, as great knowledge of the world, as any now; and who, in learning and politeneſs, exceeded many of our new luminaries, or rather comets, who, inſtead of increaſing our light, hurry the world, and ſpread error and irreligion. If it is thus tried, the light of nature will not be found to reſemble the ſun, when, crowned with ſurpaſſing glory, it illuminates the earth, but rather to be like it, when, in dim eclipſe, it ſheds gloom and twilight over ſome parts of the world, and ſo puzzles and perplexes ſuch as are not acquainted with the natural cauſes of its being darkened, and throws them into a ſtate of doubt and uncertainty.

II. I ſhall ſhew that *reaſon* is not a *perfect rule* in matters of religion; and ſhall anſwer ſome pleas that are offered in behalf of the monſtrous and extravagant ſuppoſition, that it is a ſufficient guide in ſacred matters.

I would not be thought to have reſpect only or principally to profeſſed Deiſts, but chiefly to regard thoſe treacherous advocates for Chriſtianity, who, under pretence of writing in its vindication, baſely and vilely betray the nobleſt of cauſes to avowed Infidels. It is only to have the good word of the enemies of revelation, who happen, through the degeneracy of our unhappy times, to gain a great vogue, that theſe baſe, ignoble, and ungenerous ſouls prove

falſe to the intereſt of him whom they call their maſter, and traiterouſly give it up to his open enemies. That they give up the cauſe of Chriſtianity to the adverſaries of revelation, is moſt certain; for if reaſon is of itſelf a ſufficient rule, any addition to what is of itſelf ſufficient, is impertinent and needleſs; this is evident to the dulleſt capacity: and all that can be ſaid in favour of revelation, by ſuch as make this conceſſion, is only ſhewing, that they can contradict themſelves; for if reaſon is of itſelf ſufficient, in matters of religion, what need can there be of the Chriſtian revelation? Was there any neceſſity to make known any thing new, and to require it to be believed, when what was known before was ſufficient without it? This is granting to the Deiſts, that though there may be ſome good things in Chriſtianity, yet there was no abſolute neceſſity for it, which is what they deſire to have yielded to them, and then it is eaſy for them to ſhew the abſurdity of adding any thing to what was good enough of itſelf, without any ſuch addition. It is very well known, that the Deiſts are not wanting to make uſe of this extravagant conceſſion; and any one, who conſults their writings, may eaſily ſee that they, in reality, ſay very little, but what is put into their mouths, by ſuch as would appear to ſtand up in the defence of revelation againſt them, but either through ignorance, or treachery betray the cauſe to them: whether it is through folly or knavery that this is done, it is certain, they who are guilty of doing it, have much to anſwer for, ſeeing they have done a great deal more hurt to the intereſt of Chriſt, than all the avowed enemies of it, of themſelves, ever did or could do.

It is a very poor way of arguing, for any * to tell

* See the Plea for Human Reaſon, p. 47, 48. This is ſaid, how truly I know not, to be wrote by Mr. Jackſon, the noted Arian, the amanuenſis to Dr. Clarke, in the memorable diſpute with Dr. Waterland, about the ſupreme divinity of our bleſſed

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us, "That the true preference of Chriſtianity is, (not that reaſon, in any ſtate of men, is inſufficient of itſelf to virtue and happineſs, but) that Chriſtianity is a clearer and more powerful guide, having improved the light of reaſon by the ſupernatural evidence and declaration of God's will, and final intention of ſaving ſinners, by the free pardon of them for the ſake and merits of the death of Chriſt, which mere reaſon was not able to diſcover or determine, and which plain declaration of the means of man's redemption is a more powerful motive and obligation to univerſal obedience, than reaſon could ever with certainty propoſe." This is a mere heap of confuſion and inconſiſtency. It is very likely there is a juggle, in uſing that odd expreſſion, "Reaſon in any ſtate of men;" but if it means any thing, it muſt have reſpect to reaſon in man's preſent corrupt ſtate: Now, if reaſon, of itſelf, is a ſufficient guide to virtue and happineſs, can man need any thing more ſufficient than a ſufficient guide; can he need to be guided to any thing better than to virtue and happineſs? certainly no. If ſo, then there is no neceſſity for a clearer and more powerful guide, or for its being improved by the ſupernatural declaration of God's will, relating to things which it could not diſcover, or for more powerful motives to obedience, than it could ever with certainty propoſe. On the other hand, if there was need of the Chriſtian revelation to be a more ſure light, and a more powerful guide than reaſon; if there was room for the defects of the light of nature to be ſupplied, by the declaring the wonderful

Lord, which is called, by the ignorant blaſphemer who wrote this Plea, a wretched Anti-chriſtian Hypotheſis. If Mr. Jackſon is the author of the Plea, we may judge what was the deſign of Dr. Clarke and him, in advancing Arianiſm, viz. to open the way for Deiſm. Several things have been wrote on both ſides, on the queſtion I am upon, ſince theſe Sermons were preached, which was in November, 1730. but I have choſe to let them appear as they were firſt compoſed.

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plan of the ſalvation of ſinners, on the account of the merits of the death of Chriſt, which was a myſtery that was out of the ken of bare reaſon; and if there was cauſe to make uſe of a more powerful motive to univerſal obedience to the will of their great Creator, than natural religion could ever with certainty propoſe; if theſe things are true, as they certainly are, and are allowed to be by the advocates for reaſon, it will inevitably and invincibly follow, that reaſon, in men, in their preſent ſtate, is not a ſufficient rule to guide them to virtue and happineſs; and it may juſtly be aſſerted, that the pleaders for its ſufficiency are ſtupid enough to contradict themſelves, in ſaying, in the ſame breath, that it is ſufficient, and yet there is need for its being ſtill made more ſufficient.

It is very odd, in the pleaders * for the ſufficience of reaſon to ſay, that 'Reaſon (if men would have attended to it) would always have given them ſufficient hopes and ſecurity of their acceptance with God, upon their repentance, and ſincere beſt endeavours to do what was right and good, and agreeable to reaſon.' If by reaſon is meant reaſon in the abſtract, what is ſaid is entirely impertinent; for then by reaſon we muſt underſtand whatever is truth, and the whole of what is truth muſt be owned to be ſufficient, to inſtruct men, if we ſuppoſe it made known to them. If reaſon is taken for what ſhare of light men, in their preſent ſtate, poſſeſs, it inevitably follows, from what the advocates for its ſufficience allow, that it is really inſufficient; for how can that which is in man, be his ſufficient guide, if he has a propenſity not to attend to it, but has ſuch a mixture of darkneſs with his light, that he is at a loſs what to think is beſt for him? Mens not attending to the dictates of right reaſon, but embracing things as truths, which are inconſiſtent

* Ibid. p. 45.

ent with it, and contrary to it, ſhews that the light of nature, as it is now in them, is far from being a ſufficient guide to them in matters of religion.

It is not agreeable to truth to ſay, that the reaſon of any finite being is perfect or ſufficient, in an abſolute ſenſe; but if this could be allowed, it does not alter the caſe as to us, who are the deſcendants of apoſtate Adam: our nature, as we are fallen ſinful creatures, is corrupt, and conſequently our reaſon is no ſure light to guide us, becauſe there is in our underſtandings much darkneſs, mingled with a little light. We need not deſire a more plain proof of the imperfection of reaſon, in our corrupt ſtate, than what we may gather from the conſideration of the errors men have run into, who have ſet up their reaſon in oppoſition to the myſteries of nature and revelation. Many who have done this, have fully come to what the apoſtle Paul ſaid of the Gentiles *, 'Profeſſing themſelves to be wiſe, they became 'fools.' When their pride has been ſo great, that they would not be content with owning the great myſteries of natural religion, without explaining the manner how they are, and when their inſolence has roſe ſo high, as that they have ſet up their reaſon in oppoſition to the myſteries of revelation, they have ſhewed what ſhort-ſighted creatures they are, in vending opinions as moſt rational, which are entirely inconſiſtent with right reaſon. Some have not been able to bring themſelves to own, that the diſtinction of right and wrong is dependent on the will of God, they therefore have laid down this nonſenſical paradox, that there are moral fitneſſes in the reaſon and nature of things, which muſt be conceived as prior to the will of God; and hence it is argued, that God is as much bound by the rules of juſtice, as any of his creatures. That there is an eſſential difference between right and wrong, is moſt certain;

* Rom. i. 22.

certain; for if we conceive of God, as an infinitely good, juſt, and perfect Being, all which is agreeable to his will, muſt be right, and all which is contrary to him muſt be wrong: but it is perfect nonſenſe and ſelf-contradiction to conceive of any thing prior, in order of nature, to the firſt cauſe; it is moſt ſhocking to imagine, that the independent Being ſhould be circumſcribed by moral fitneſſes; and it is monſtrous to affirm, that the ſovereign Law-giver, becauſe he can do nothing inconſiſtent with his own perfections, is bound by the laws he gives, as the rule of his rational creatures acting. Moral fitneſſes riſing from the nature of things, are only the old Pagan notion of fate revived; and ſuch as are fond of this unintelligible jargon, make very large advances towards the worſt ſort of Atheiſm. It is a dictate of right reaſon, which, in this caſe, is abundantly confirmed by revelation, that there is one only ſupreme, living, and true God, who is the ſole Creator of all things: the ſcripture confirms the voice of natural light, that there is but one God; but it moſt clearly reveals, that in the Unity of this Godhead, there are three divine Perſons, of the ſame ſubſtance and perfections, the Father, the Son, and the Holy Spirit: how theſe can be three Perſons, and yet can be one God, is a thing that is not revealed, and conſequently not neceſſary for us to know; it is above the graſp of our narrow corrupt reaſon: and, in all probability, as it relates to the ſubſtance of the infinite God, it ſurpaſſes the underſtanding of the moſt perfect creatures, for that is only finite. Againſt this great and adorable myſtery, the proud pretenders to reaſon riſe with rage and rancour; they charge it with nonſenſe and contradiction: but what have theſe maſters in buffoonery, as well as proficients in blaſphemy, offered to us in the room of the true ſcripture doctrine of a Trinity in Unity? In reality, nothing which will ſtand the teſt

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of good ſenſe, or is agreeable to right reaſon. Such as have ſuppoſed the Son and the Spirit to be different names, or to be two faculties, attributes, properties, or powers of the Father, have run into a ſcheme, which, if it was true, the ſcriptures might be ſaid not to be wrote with good ſenſe; ſeeing it would be ſtrange, in narrations of facts, and in the courſe of reaſoning and debate, to ſpeak of the Son and Spirit in the ſtrongeſt language of perſonality that can be invented, if they were only perſonalized by bold metaphors, high allegories, or ſtrong figures of ſpeech. But the abettors of this ſcheme are not thoſe whom I principally have regard to; I chiefly reſpect the patrons of the Arian hereſy, who make the Son and the Spirit two creatures. Theſe ſons of darkneſs contradict, in the moſt daring manner, the fundamental doctrine of natural and revealed religion, that there is but one infinitely bleſſed God; for they ſuppoſe two creatures to be true and proper Gods, or to have all the characters of divinity, except ſupremacy, independence, and neceſſary exiſtence, and ſo endeavour to graft upon Chriſtianity the Heatheniſh jargon, which it was deſigned to militate againſt, that though there is but one ſupreme God, there may be ſubordinate divinities: They moſt irrationally allow, that creatures may be employed with the ſupreme God, in creating the world, or in bringing all things beſides themſelves into being out of nothing, and ſo run into the greateſt of abſurdities, in ſuppoſing created creators: They likewiſe follow the Gentiles, 'who were vain in their imaginations, and whoſe fooliſh hearts were ſo darkned, as to worſhip the creature beſides the Creator, who is God bleſſed for ever;' for though they degrade the Son and Spirit into the rank of dependent beings, yet they offer up to them ſubordinate worſhip. It is certain from reaſon and ſcripture, that man could never create himſelf, but that he is the product

product of the ſupreme Being, who by his providence ſuſtains him, and by his bounty ſupplies his wants, and conſequently that he is obliged to live to the glory of the Author of his being, and is accountable to him for the actions of his life: in this there is nothing but what is agreeable to the higheſt reaſon, yet ſuch is the infatuation of the aſſerters of the ſufficience of the light of nature, that they reject this rational doctrine, and pretend, that God did not make man for himſelf, is not concerned about his breaking his laws, and that he is not accountable to the Moſt High; ſo that the living God muſt be ſuppoſed to be an indolent Being, not minding what thoſe who are the product of his hands do, in contempt of his authority.

If theſe things are duely conſidered, it is as inſolent as it is erroneous, in the patrons of reaſon, to ſtand up for the ſufficience of it in matters of religion. However it may be in others, it is apparent, that it is greatly debaſed in theſe muddy creatures, who will not make uſe of the common helps that are thrown in their way, to guard them againſt the moſt groſs abſurdities. They come under the judgment which Moſes, by commiſſion from God, threatened ſhould come upon Iſrael, in caſe of diſobedience, when he ſaid *, 'The Lord ſhall ſtrike thee with 'madneſs, and blindneſs, and aſtoniſhment of heart; 'and thou ſhalt grope at noon-day, as the blind gropes 'in darkneſs, and ſhalt not proſper in thy ways.' Though reaſon improved by revelation proclaims, that the ſupreme God is our Judge and Law-giver, that there is but one living God, who is our Creator, and who is to be worſhipped by us, and that in him we live, move, and have our being, and to him muſt give an account of our actions; yet they ſhut their

* Deut. xxviii. 28, 29.

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* Deut. xxviii. 28, 29.

eyes againſt what light they might have, in their ſtate of frailty and imperfection, and go about to palm upon the ignorant, ſuch irrational ſtuff as this *, that there is a cauſe prior to the firſt cauſe; that the independent Sovereign is himſelf dependent; that creatures may be ſubordinate deities, dependent creators, to be worſhipped with inferior divine worſhip; that he who ſits at the head of the empire of providence, has brought into being rational creatures, which he made not for himſelf, and which are not accountable to him. Let the pleaders for the ſufficience of reaſon of itſelf, without revelation, to be a guide in religion, bluſh, when they ſhew it to be ſo inſufficient in themſelves, in bolting out ſuch glaring abſurdities; and let them no longer aſſume to themſelves the title of men of reaſon, when reaſon is ſunk ſo low in them. When we think on the irrational things they amuſe themſelves with, we cannot but ſee how God is ſecretly pleading his own cauſe, even by their folly; they receive not the truth in the love of it, and he in judgment gives them over to ſtrong deluſions, ſo that they are fond of the moſt ſenſeleſs figments, which appear in the garb of novelty: When they, through pride, cry up their own reaſon, to the diſparagement of ſcripture, they are left to dote upon irrational vanities, which are a diſgrace to that very reaſon, which they labour, by undue methods, to advance to a height to which it can never juſtly be raiſed.

The treacherous betrayers of revelation, who ſtand up for the ſufficience of natural religion, would not appear to renounce the Chriſtian doctrine, which they really give up into the hands of the Deiſts, its implacable enemies and therefore they pretend to

* I am not concerned whether all theſe paradoxes have been ſtarted by any one advocate for the ſufficience of reaſon, it is enough, if each has been maintained by any of the antiſcriptural faction, who yet call themſelves Chriſtians.

give full and direct proof of the sufficience of human reason in matters of religion, from scripture itself. Had there been such proof, it must have been owned to have been strange; for then scripture would have declared itself not to have been absolutely necessary for the uses of men: but the case is far from being what these inaccurate blunderers would give out. They appear only to have cast their eyes on some passages of sacred writ, and to have laid hold of them, as in sound, seeming to countenance their cause, but not to have considered the texts they bring in connexion with the context. In their manner of quoting scripture, they imitate exactly the father of lies, who, when he tempted the God of truth manifested in the flesh, cited scripture only to curtail it, and to wrest it from its genuine sense. Their arguings are so mean, that a person almost needs pardon who goes about to answer them; however, let us see what they have to say to keep their wretched cause in countenance, and to fence off conviction from themselves.

It is insolently said *, that the doctrine of the sufficience of human reason is the doctrine of the apostle Peter, who said thus †, with respect to Cornelius, 'Of a truth I perceive that God is no respecter of 'persons; but, in every nation, he that fears him, 'and works righteousness, is accepted of him.' From hence this strange inference is drawn, that it appears, that, in every Heathen nation, they who followed the light of their natural reason and conscience, feared God; whence it follows, that in the judgment of the apostle, every Heathen, by the light of natural reason, had a sufficient guide to lead him to the religious fear of God. Now, nothing can be more contrary to the apostle's sense than this: He did not speak of Heathens, who were left to the bare light of nature, being able, by the help of that, to fear

* Plea for Human Reason, p. 49, 50. † Acts x. 34, 35.

God; but he owned his conviction, that ſalvation by Chriſt was not to be confined to the Jewiſh nation, but was to be made known to the Gentile world. Cornelius was one of good report among the Jews, or one who was proſelyte to the Jewiſh religion, but was not circumciſed, being one of thoſe who were called proſelytes of the gate, and ſo he had the ſcriptures of the Old Teſtament to inſtruct him, and was not left to the bare light of nature. Beſides, when he, under ſome doubt, prayed for illumination, he was directed, by an angel appearing to him to apply himſelf to the apoſtle Peter for inſtruction, which is a certain evidence, that his natural light was not a ſufficient guide: in all probability the thing he deſired to be informed in, was the truth of the Meſſiahſhip of Jeſus of Nazareth; becauſe, when Peter came to inſtruct him *, he declared Chriſt's ſupreme Deity, or that he is Lord of all; he aſſerted the truth of his reſurrection, of which he had been an eye-witneſs, having eat, drank, and freely converſed with his riſen Maſter; and he ſhewed him, that this Jeſus who died, roſe, and revived, was ordained to be Judge of the quick and dead. Theſe were things which the light of nature never taught; yet they were matters in which the great apoſtle thought it was neceſſary to inſtruct Cornelius and his friends. A man muſt then have a very odd turn of head, who can bring himſelf to fancy, that Peter judged the light of nature was ſufficient to guide thoſe whom he inſtructed in things above it, into the religious fear of God. Had the caſe been ſo, Cornelius would not have needed to have been directed by an angel to ſend for Peter, in order to ſhew him what it was that God would have him to do.

We are told †, that ſeeing the apoſtle Paul ‡ has declared, that 'glory, honour, and peace, would

* Acts x. 36, 41, 42. † Plea for Human Reaſon, p. 50, 51.
‡ Rom. ii. 10.

'be

'be to every one that works good, to the Jew firſt, 'and alſo to the Gentile,' it follows, that the law of reaſon, by which they were to be finally judged, was a ſufficient guide in matters of religion and ſalvation, to thoſe who knew not the goſpel: but it is amazing, that ſuch maſters of reaſon could not ſee, that the apoſtle here ſpoke of ſuch Jews and Gentiles as had received the Chriſtian faith; for he intimated as plainly as words could do it, that the perſons he had mentioned, Jews as well as Gentiles, were to be judged, as to their ſincerity, or 'the ſecrets of their hearts, 'according to the * goſpel which he had preached.' Whether it was from the ſtupidity of theſe perverſe diſputers, that they could not ſee this, or whether it was from their knavery, that they would not ſee it, is not eaſy to be determined; they may chooſe which they pleaſe. The apoſtle had not reſpect to ſuch as knew not the goſpel, but to ſuch as had received it, and made a profeſſion of it; and it is mere ignorance to take him as owning the light of nature to be a ſufficient guide, as well as great conceit, to put off ſuch blundering ſtuff for argument.

It is further pleaded †, that the ſame apoſtle Paul has ſaid ‡, 'He that comes to God muſt believe that 'he is, and that he is the rewarder of ſuch that di-'ligently ſeek him.' From hence a concluſion is drawn, that if reaſon, or the law of nature, has the ſanction of rewards and puniſhments annexed to it, it muſt follow, that it is a ſufficient guide in matters of religion. Theſe deceivers, when they urged this text, took care to ſuppreſs the words immediately preceding thoſe they have alledged, 'Without faith 'it is impoſſible to pleaſe God;' in which it is moſt certain, the apoſtle meant faith in God, as reconciled in and through Chriſt; and faith in Chriſt as a Mediator, which is a thing not known by the light of nature. Without faith in Chriſt, it is not poſſible

* Rom. ii. 16. † Plea, p. 51, 52. ‡ Heb. xi. 6.

for any to be acceptable to God; for whoever comes to him, ſo as to meet with a kind reception, muſt believe that he is a juſt and a holy God, and as ſuch can only reward his fallen creatures, who diligently ſeek him, in and through a Mediator, on the account of his merit, and not on the account of any fancied deſert in them; ſeeing they are ſo far from laying him under any obligation by what their hands can find to do, that they would not be able to anſwer for the ſins that cleave to their beſt performances, if he was to deal with them as an abſolute God.

To take notice but of one thing more, the ſufficience of reaſon to be man's guide, is urged *, from the wiſe king Solomon's declaring †, that *God made man upright:* but this truly great maſter of reaſon knew better; for he declared it to be the reſult of his long and diligent ſearch after wiſdom, that reaſon is not a ſufficient guide, by reaſon of man's apoſtacy from God, by which it is corrupted: his words are; 'This only have I found, that God made man up-'right, but they have ſought many inventions.' The latter part of the words the antiſcriptural tribe have ſuppreſſed, as if they could not quote ſcripture in a way different from the author of evil. 'God 'made man upright,' his underſtanding was without ſinful defects, but in his primæval ſtate his reaſon was not a ſufficient rule, for he needed inſtruction from God; the caſe of his poſterity is worſe, their reaſon is depraved and corrupted; they not only are ignorant of many things, but they are prone to follow errors, to run into dangerous miſtakes, and to pleaſe themſelves with many idle inventions; among which this is not the leaſt pernicious, that ſinful creatures ſhould have the impudence to aſſert, that reaſon or the light of nature, in their preſent ſtate, is a ſufficient guide to them in religious matters.

The

* Plea, &c. 53. † Eccleſ. vii. 29.

The APPLICATION.

Seeing pride is at the bottom of all the oppoſition, which is made to the revelation afforded us by God, and ſeeing it is this makes vain and conceited men cry up reaſon as a perfect rule, to the diſparagement of revelation, it cannot be an unſeaſonable admonition to profeſſed Chriſtians, nay, to all who pretend to be ſearching after truth, to be careful how they give way to a proud conceit of their own underſtandings. The high thoughts which creatures have entertained of their own intellectual abilities, have been the ſource and ſpring of all the apoſtacy and rebellion againſt the Moſt High, which we have been acquainted with. Whatever was the particular ſin, which occaſioned the thruſting of Satan, and all the legions of the heavenly hoſts, which banded under his enſigns againſt the Higheſt, it is pretty certain that it took its riſe from pride. This we may eaſily gather from a paſſage of the apoſtle Paul, wherein he preſcribes it as a ſtanding rule, that a biſhop, or paſtor of a goſpel church, muſt not be a *novice*, which is not ſo much meant of one young in years, as of one who had newly taken up a profeſſion of the Chriſtian faith, and was but raw in the knowledge of the doctrines of revelation; the reaſon why a paſtor ought not to be a *novice* is *, 'Leſt being lifted 'up, or blown up, with pride, he ſhould fall into 'the condemnation of the devil.' If pride was the cauſe of the devil's condemnation, it muſt be twiſted with his firſt ſin. It was a proud imagination, that they could make their condition better, than that in which the wiſdom of a beneficent Creator had placed them, which drew a great number of the potentates of heaven to riſe in rebellious arms againſt the God from whom they received their being; and it

* 1 Tim. iii. 16.

it was a vain deſire of being higher than they were made by the ſovereign Lord of nature, that engaged thouſands of angels in impious league againſt their King, for which they were caſt out of heaven, and are doomed to ſpend eternal ages in woe and pain; they are now ſuffered to range about the world, but ſtill they are, as it were, in chains: but, at the laſt and the great day, they will receive fulneſs of torment; and, being ſhut up in hell, they will groan for ever under the weight of almighty vengeance, which will glorify itſelf it puniſhing them for their pride and rebellion. It was alſo pride which was the ſource of the woe we feel, by reaſon of the fall of our firſt parents. It does not appear, from the ſcripture account of the firſt apoſtacy of man, that the devil could plant any temptation on our progenitors, till he had blown them up to a proud conceit, that they could make their condition happier than it was, by tranſgreſſing the law of their Creator. When the tempter attacked our general mother *, as he endeavoured to work her up to an imagination, that it was through envy that God debarred her huſband and her from eating the fruit of the tree of knowledge, leſt they ſhould be like him in knowledge, he laboured to raiſe pride in her, by aſſuring her, that if ſhe once taſted of the fruit which ſhe feared to touch, ſhe ſhould tower to divinity, or be like God in knowledge. What he urged was this; 'God knows that in the day you eat of it, 'then your eyes ſhall be opened, and you ſhall be 'as Gods, knowing good and evil.' It was this ſly ſuggeſtion that made the firſt of women look with eager longing eyes on the goodly fruit, which hung on the forbidden tree; and it was a perſuaſion that ſhe ſhould riſe in knowledge, which induced her, in an evil hour, to reach forth her raſh hand, to pluck and eat what plunged her into ruin. And it is

* Gen. iii. 56.

is very likely, by urging the arguments which the devil had uſed to induce her to undo herſelf, that ſhe prevailed on our common father to follow her example, out of a vain conceit of having a part with her in her imagined happineſs, and ſo to complete the firſt tranſgreſſion.

It muſt be owned, that our firſt parents did gain knowledge by eating the forbidden fruit, but it was knowledge they had better have been without; it was an experimental knowledge of what was evil. They ſoon found their eyes opened: but what was this to diſcover? It was to ſhew them, that their minds were darkened; that innocence, which, as a veil had ſhaded them from knowing ill, was gone; that they had loſt the image of their mighty Maker, which before ſhone in them in wiſdom, and ſevere and pure ſanctity; that they were ſtripped of their juſt confidence, primitive integrity, original righteouſneſs, and native honour; and that they were left naked to guilty ſhame.— This was the unhappy proſpect which preſented itſelf to them, when they firſt opened their eyes to behold evil; and this knowledge may be ſaid to be dearly bought, by the loſs of pleaſures and joys, which were ſufficient to ſatiate their craving deſires, and would, if they had continued in honour, have laſted for ever.

Thus we find from ſcripture, that pride and ſelf-ſufficience have been the cauſes of all the evils, which have infeſted the intellectual world; of the apoſtacy of many thouſands of the princes of light, and of the defection of our firſt parents, by which ſin and woe have been entailed on us their unhappy poſterity: And when we ſee ſuch direful effects following pride, if we regard our true intereſt, we ſhall ſtand at a diſtance from a ſin that is ſo affronting to God. When men cry up the ſufficience of reaſon; when they refuſe to aſſent to the myſteries of revelation, becauſe they cannot comprehend the manner of them;

and

and when they will not be content without being wiſe above what is written; they only follow the example of the angels that ſinned, and of the firſt man, who, when he was in honour, continued not, but made himſelf and his poſterity more miſerable than the brutes that periſh: They ſhew they are under the influence of that impure apoſtate ſpirit, who ſeduced their firſt parents to break the covenant with their God, and that they are the true deſcendents of the unhappy pair, who loſt their primæval glory, out of a fooliſh deſire of being independent on God, and knowing more than he thought fit to reveal.

Conſidering theſe things, let not us be lifted up with pride, on the account of our rational attainments, but let us be humbled from a ſenſe of the imperfection of our reaſon, and let a ſenſe of this imperfection put us upon thinking on our fall and apoſtacy from God: let us be thankful that we are not left to the dim light of nature, but that we have a more ſure directory, in the written law of God, than could be obtained by us, if we were left to the guidance our own reaſon: let us prize and value the ſcriptures, which give us an account of our ſalvation by Chriſt; let us ſearch into them, and, with reverence, receive the myſteries which are revealed in them, which may be above our full comprehenſion; but let us never attempt to be wiſe above what is written, by affecting to know the mode of theſe myſteries which is not revealed; and let us, at all times, be much in prayer to the holy Spirit, that he would give us light into thoſe great things of God, which the natural man receives not, but accounts fooliſhneſs and which the man of mere rational attainments will never know, becauſe they are ſpiritually diſcerned.

Now to the Father, the Son, and the Holy Spirit, three divine Perſons, but the one King eternal, immortal, inviſible, and the only wiſe God, be honour and glory aſcribed, henceforth and for evermore. Amen.

SERMON II.

ROM. i. 22.

Profeſſing themſelves to be wiſe, they became fools.

IF we take for true the ſcripture account of the fall of our firſt parents, we ſhall find, that the deſire of knowing more than God had revealed, was the ſpring of that apoſtacy from the Author of bleſſedneſs, the ſad effects of which defection we now feel, and ſhall feel, as long as we continue our journey through this tireſome wilderneſs; where we meet with very little that is truly comfortable, but are forced, after climbing up rocks of perils, to deſcend and ſtray through vales of tears. Had our common parents been content with their happy lot, ſin and its concomitant death had never entered the world; we ſhould have had no trouble to grieve us, nor afflictions to harraſs and diſtreſs us, but we ſhould have ſpent our eaſy hours in bleſſing and praying the beneficent Creator, and our time would have pleaſantly glided away in the ſervice of the mighty Potentate, that gave us our being; who would have made every thing about us have tended to our comfort. When man was clad in honour, and was a happy creature, he was not content with his deſirable ſtation, but aſpired after an independence on his Maker; he was ambitious to be as God, knowing good and evil; he vainly thought, by gratifying his own will, to tower to divinity, and, by tranſgreſſing

ſing the law of his ſupreme Lord, to be like him in knowledge: but, alas! he was greatly miſtaken; he loſt the knowledge of what is good, and, to his coſt, found that he had acquired the experimental knowledge of what was evil. As we partake of the curſe which he entailed upon us, ſo the temper which prevailed in him, when he firſt imagined that it was out of envy, leſt he ſhould become his equal, that God had debarred him the fruit of one tree, has the predominance in all his miſerable poſterity, if they are left to themſelves, and are given up to the guidance of their imperfect reaſon. Pride ſo much poſſeſſes the heart of men, in their degenerate ſtate, that though they can never bring themſelves to believe that they are ſtronger than God, and able to caſt him from his throne, yet they evidence that they grieve to ſee his glory, and earneſtly deſire to be independent on him. Were not the diſputers of this world ſwayed by obdurate pride, and were not their hearts filled with envy, hatred, and rancour againſt God, then would they ever ſuggeſt, that they are not accountable to that ſupreme Being who created them, who preſerves them from outward harms and dangers, and whoſe goodneſs keeps them every moment from death and deſtruction? What deteſtible arrogance is it for the contemtible reptils of the earth, to ſay, that he who formed out of nothing, has not any thing to do with thoſe on whom he has beſtowed an exiſtence? Yet to ſuch a height is daring infidelity come, that reaſon muſt be ſet up as a perfect rule, though men are granted to be more ſwayed by their paſſions than by reaſon, and the diſtinctions of right and wrong are given out to be independent of the will of God, and to be founded on we know not what nature of things.

What has been of late advanced in favour of reaſon, amounts to no more than this; Reaſon ought to be a perfect rule, therefore it is a perfect rule; and

and a perfect rule needs no addition; therefore all which God has revealed, which reason could not have found out, is impertinent and needless. If this matter is brought to a fair trial, the religion of nature must not be considered as men have pieced it up, by the help of scripture, but in the state in which it has been among able thinking and polished men, who had no other helps than such as reason furnished them with, and had no correspondence with such as had their reason enlarged, by the help of the oracles of God. And if it is thus weighed, which is weighing it in the balance of truth and justice, it will be found wanting. They who have made the greatest improvements in natural religion, were quite confounded as to many points, which must be owned to be of the utmost consequence, and the last concern to men in their depraved state.

If we were fairly to examine the matter of fact, or consider how sufficient or insufficient the light nature has appeared to be, we should confine ourselves strictly, to such as we have the firmest evidence to conclude, were left without any assistance gained by intercourse with those who had the benefit of revelation, or even by commerce with them that had opportunity to borrow a little light from them. If we were to take the standard of the light of nature from such nations as the Chinese, and the inhabitants of Japan, though we must allow them to be as well bred people, as nice and curious in the manuel arts, and as completely skilled in trade, as any of the polished nations of the West, yet we should find they have run into the most gross and irrational errors about the worship of God; and though some good moral precepts have been delivered by Zanfu, or Confucius, yet many vile notions, as to practical duties are received among them. We know not what intercourse there might be formerly between them and the eastern nations, that lay nearer to the places which were the seats of true knowledge; so that it cannot be said,

that what good things they receive, they found out without help. The eaſieſt way to judge, whether reaſon, in the preſent ſtate of mankind, is a ſufficient rule, in matters of religion, is to examine how far it is a good guide to the inhabitants of North America, who had no commerce with any other nations, before the Europeans ſettled there, and had no helps farther than what nature dictated. If reaſon is viewed as it exerts itſelf in them, who yet are a quick, and not a ſtupid ſort of people, it will appear to be far from being a ſufficient guide.

When we conſent to try the merits of the cauſe, by the writings of ſuch Pagans as lived in Greece and at Rome, before Chriſt, it is allowing more than the pleaders for the ſufficience of reaſon can demand of us. After Cyrus, king of Perſia, had conquered Crœſus, king of Lydia, and made Aſia the leſs a province of his great dominions, there was more intercourſe between the eaſtern nations and the Greeks, than was before. We have only two Pagan writers before this period, Homer and Heſiod, who embraced the ſyſtem of theology invented by Orpheus; and as he had borrowed ſome things from the Egyptians, which they had from the Iſraelites, ſo, in the writings of theſe two Poets, there are ſome traces of eaſtern knowledge. After Cyrus's time, the Greeks knew more of the eaſtern affairs than before, and ſome of their moſt eminent philoſophers, and moſt antient writers, travelled into Syria and Egypt; ſo that it is no wonder if we find ſome things in them, conſonant to what we meet with in the ſcriptures of the Old Teſtament. Joſeph, in his apology for the Jewiſh religion, Juſtin, Tatian, Theophilus, Tertullian, Minutius Felix, and Origen, in their defences of Chriſtianity, charged the Pagans with borrowing their beſt notions from the Old Teſtament, and arraigned them of ingratitude, for not owning from whence they had aſſiſtance; the ſame matter

matter was more diſtinctly purſued by the learned Clement of Alexandria, by Lactantius, and the great Euſebius: but none among the antients have handled this point with more judgment, than that rational and polite divine, Theoderit; he has left us an admirable treatiſe *, wherein he, with a great deal of ſtrength of argument, with an agreeable variety of learning, and, in moſt elegant and nervoſe diction, has proved, that the moſt celebrated philoſophers among the Greeks had borrowed their moſt elevated ſpeculations concerning the true God from the Jews †. The Romans had all their philoſophy from the Greeks, ſo that they only have copied out ſuch as were but copies themſelves. It is therefore making farther conceſſions than we are obliged to do, for us to take the antient Greek and Roman writers for the ſtandard by which we judge of the inſufficience of reaſon.

However, if we find, that, notwithſtanding the helps the antient Pagans had, natural religion was far from being a ſufficient guide, in ſacred matters, our cauſe will not loſe, but gain, by thus trying reaſon. I ſhall wave conſidering what improvements were made by ſuch writers as Seneca, Epictetus, Arian, the emperor Antoninus, or the later Platoniſts, becauſe they lived after Chriſtianity was ſpread over the world; and, as the modern delineators of natural religion have ſince done, took from thence what they liked. I ſhall confine myſelf principally, tho' not wholly, to what Socrates's ſcholars have preſerved from him, and to the writings of Plato. It muſt be owned, theſe two men had far better notions, as to ſome things, than any of the other Heathens; but yet they, and all other Pagans, had very dark and obſcure conceptions about the unity and wor-

* His Therapeuticks in twelve books, in the fourth volume of his works.

† This matter has, ſince my engaging in this ſubject, been well ſtated by my worthy and learned friend, Dr. Waterland, in his charge to the clergy of Middleſex, p. 10, &c.

ſhip of God, the creation of the world, the corruption of mankind, the way to be reconciled to an offended God, the nature of virtue, and a future ſtate. Theſe are points which are of the utmoſt concern to all perſons, at all times; as to theſe, the wiſeſt among the Gentiles were puzzled and perplexed, which would not have been the caſe, if natural religion had been a ſufficient guide. That they were actually at a loſs about theſe momentous things, will clearly appear, if we take an impartial ſurvey.

I. The light of nature convinces men that there is *one ſupreme Being*, who brought all other beings into exiſtence, and that he is to be worſhipped; but when men have been left to bare reaſon, without ſupernatural aids, they have had very obſcure notions of this one ſupreme God, and have run into things really inconſiſtent with the belief of the one Supreme, though at the ſame time they were forced to own there was ſuch an one.

It is certain, from the light of nature, that there is a God, poſſeſſed of infinite perfections. The works of creation proclaim their great original: If we look to the ſun, that fountain of light and heat, we muſt own, that it was one of infinite power, who prepared a tabernacle for it, that is influences might be conveyed to the heavenly bodies which move round it; if we conſider the planets, which with regular motions, revolve about it, we cannot but confeſs the wiſdom of him who made them, who nicely adjuſted their diſtances, that they might not diſturb one another in their motions, and who enables them to perform their ſeveral revolutions: It was an almighty arm that firſt ſlung forth thoſe great bodies, which have been kept from following the propenſity of gravity, to fall to their center, by the projectile force impreſſed upon them by an all-powerful hand. If we take a ſurvey of the earth, on which we tread,

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we ſee in it ſuch footſteps of ſkill, power, and contrivance, that we cannot but ſay the hand which made it is divine; it muſt be one of ſkill, who has enriched it with the beautiful and uſeful variety of land and ſea, plains and rivers, hills and vales, trees and flowers, corn and fruit, ſhady groves and chryſtal ſprings, painted meadows and purling ſtreams: Every part of the inanimate creation, which raiſes pleaſure in our imagination, may prove the being of God to us; whether it be the beautiful and variegated profuſion of flowers that adorns the delightful gardens, the gay enamel that paints the agreeable meadows, or the curious drapery that veſts the ſhady groves. If we conſider the tribes of brute creatures, they manifeſt to us the greatneſs of their Maker: If we regard ourſelves, we cannot but ſay we are fearfully and wonderfully made; therefore when we ruminate on the exquiſite art, and conſummate workmanſhip, which is laid out in the formation of our bodies, and on the nobler part of us, that thinking, intelligent ſubſtance, that diſtinguiſhes from brutes, we cannot but conclude that we have a Creator of infinite power.

When we think on the works of nature, with any exactneſs, we cannot but conclude, that there is a ſupreme Potentate, who made and upholds the heavens *, the earth, the ſeas, and all things therein, who gives to all life and breath, in whom we live, move, and have our being, and who has not left himſelf without witneſs to the conſciences of any, ſeeing, by his bounty, he ſuſtains the ſons of men, and fills their hearts with food and gladneſs. This has been the belief of all refined nations; and it has not been proved †, that any people have been yet diſcovered,

* Acts xiv. 15, 17. and xvii. 25, 28.

† The Atheiſts have boaſted of their having found out a people who have no notion of a ſuperior power, the Hottentots about the Cape of Good Hope. We need not much grudge them

who are ſo over-run with ignorance and barbariſm, as to have no notion of a power above them, David has, indeed, told us *, that 'The fool has ſaid in 'his heart there is no God;' but this may be underſtood of his ſecret wiſhing that there was no God, and being ready ſometimes to flatter himſelf with the hopes that things are as he wiſhes: Or rather, this fool of nature may be reckoned a perſon who has denied his reaſon ſo far, as to bring himſelf to believe, that he was not made by God for himſelf, and that he has no motive, on his own account, to give him laws, and to puniſh the breach of them, and that conſequently he is not accountable to him.

We have a very pregnant and melancholy proof of the imperfection of the light of nature, ſince the fall, in the unworthy repreſentations ſome of the Heathen world gave of God, and the hideous and blemiſhing fictions they invented concerning him. Though they knew him in part from his works, they glorified him not as God, but grew vain in their imaginations, and introduced a rabble of inferior deities, whom they repreſented as not free from vicious paſſions, and they acted ſo much beneath the dignity of human nature, as to bow down before ſtones and logs. They worſhipped the creature, beſides the Creator; that is, with ſubordinate worſhip, and ſo invented the irrational ſcheme of ſubordinate gods, and inferior worſhip, which has been ſo much applauded for refined reaſon, by many of their fooliſh diſciples, who call themſelves Chriſtians. The picture of the ancient Heathens is moſt admirably drawn by the apoſtle Paul, that great demoliſher of Paganiſm,

the honour of having their opinions patronized, by thoſe, who are, as far as we know, the moſt beaſtly and lazy of the human race; but, however, they are not ſo far brutified, as to have belief of any thing above them; as any one may find, who conſults M. Kolben's account of the Cape of Good Hope, lately tranſlated into Engliſh, though in a very fooliſh manner.

* Pſal. xiv. 1.

the following words *: 'What may be known of 'God is manifeſt in them, for God has ſhewed it 'them; for the inviſible things of him, from the 'creation of the world, are clearly ſeen, being un-'derſtood by the things which are made, even his 'eternal power and Godhead, ſo that they are with-'out excuſe, becauſe when they knew God, they glo-'rified him not as God, neither were they thankful, 'but became vain in their imaginations, and their 'fooliſh heart was darkened, profeſſing themſelves 'to be wiſe, they became fools, and changed the 'glory of the incorruptible God into an image made 'like to corruptible man, and to birds, and four-'footed beaſts, and creeping things. They chang-'ed the truth of God into a lye, and worſhipped 'and ſerved the creature beſides the Creator, who 'is God bleſſed for ever.' What can ſhew more the inſufficience of the light of nature, to be a rule to men in matters of religion, than this, that ſuch as were convinced from the works of God that there was a ſupreme God, of eternal power, ſhould venture to worſhip with him, and beſides him, idols, and that not only images of men, the nobleſt creatures of the lower world, but beſides theſe, logs of wood, and blocks of marble cut into the ſhapes of the moſt contemptible creatures, ſuch as ſerpents, nay, of monſters, ſuch as are only the creatures of fancy, and have no exiſtence in nature. And this was done not only by the rude vulgar, but by the politeſt men among the Pagans.

It muſt be owned, that ſome of the Pagans have ſpoke admirably well concerning the ſupreme God †,

* Rom. i. 19,——23, 25.

† I might have given here teſtimonies from the ancients, eſpecially from the poets, wherein they have ſpoke exceeding well of the ſupreme God; but I have formerly collected many of the moſt remarkable paſſages, and thrown them into the margin of my Treatiſe of faith, p. 12,——17. thither therefore I ſhall beg leave to refer the reader.

and

and have deſcribed him in a worthier manner, than many who might have uſed the advantage of a better light, who ſuppoſe that we are to have no farther notion of God, than of one inveſted with dominion; this ſhews, that though the light of nature, by which men have a notion of God, is much eclipſed, by the darkneſs introduced by the fall, yet it is not quite extinguiſhed. But though the Pagans have ſaid a great many good things about the ſupreme, yet they never had any notion how affronting it was to the univerſal and the ſole Potentate, to have any part of his glory given to others. We have many noble paſſages remaining, both of the poets and philoſophers, which ſhew that the knowledge of a God of infinite perfections, was not quite obliterated, which it would be endleſs to produce; but we do not find that this rational light, which, on ſome accounts, ſhined in them with great clearneſs, was ſufficient to keep them from running into moſt groſs abſurdities. We may be contented, on this head, and on others, to take a view of the ſentiments of Socrates, who has been ſtiled a martyr for the unity of God; and has been, by a late writer *, whoſe pretended religion was only the Bible, very profanely, ſet in the ſame rank with Job. This man, it muſt be owned, was a judicious

* The late Dr. Samuel Clarke, whoſe mean and low words are theſe following: "There have been in almoſt every age, in the Heathen world, ſome wiſe, and brave, and good men, who have made it their buſineſs to ſtudy and practiſe the duties of natural religion themſelves, and ſo teach and exhort others to do the like. An eminent inſtance whereof, in the eaſtern nations, the ſcripture affords us in the hiſtory of Job.——Among the Greeks, Socrates ſeems to be an extraordinary example of this kind." Evidences of Natural and Revealed Religion, Prop. VI. It will appear, that there was no room for this betrayer of revelation to depreſs Job ſo far, as to make him an inſtance of the ſame kind with Socrates, if we conſider that the Heathen philoſopher died as a fool died, uſing this mean expreſſion; "Crito, we are indebted a cock to Aeſculapius; offer it, and do not forget." Whereas the ſcripture-hero had light to make the following

judicious obſerver of mens actions; and, as he ſtudied human nature exactly, ſo he did not ſet himſelf to frame ſchemes in private, which was the ruin of moſt of the other old philoſophers: In this he took as good a method, as could be expected from one in his circumſtances, and did not run into ſuch great abſurdities, as moſt other Heathens. In a converſation with an Atheiſt, he* argued for the being of a God, from the wiſdom and ſkill which are to be ſeen in

lowing noble declaration; 'If I had beheld the ſun when it 'ſhined, and the moon walking in brightneſs, and my heart 'had been ſecretly enticed, or my mouth had kiſſed my hand, 'this had been an iniquity to have been puniſhed by the ma-'giſtrate, for I ſhould have denyed the God that is above.' Job xxxi. 26, 27, 28.

* The noble debate, as Xenophon has preſerved it, is very well worth producing.

Λέξω ὃ πρῶτον ἃ πολε αὐτῷ ἤκουσα περὶ τῦ Δαιμονίυ διαλεγομένυ πρὸς Αριςόδημον τ Μικρὸν ἐπικαλύμενον· καίπερ ἀθῶν γὰρ αὐτὸν ὔτε θύοντα τοῖς Θεοῖς, ὔτε μαντικῇ χρώμενον, ἀλλὰ καὶ τῶν ποιήτων ταῦτα καταγελῶντα· Εἰπέ μοι, ἔφη, ὦ Αριςόδημε, ἔςιν ὕςινας ἀνθρώπων τεθαύμακας ἐπὶ σοφία; Ἔγωγ', ἔφη. Καὶ ὅς, λέξον ἡμῖν, ἔφη, τὰ ὀνόματα αὐτῶ. Ἐπὶ μὲν τοίνυν ἐπῶν ποιήσει Ομηρον ἐγωγε μάλιςα τεθαύμακα, ἐπὶ δὲ διθυράμβῳ Μελανιππίδην, ἐπὶ δὲ τραγῳδία Σοφοκλέα, ἐπὶ δὲ ἀνδριανθοποιΐᾳ Πολύκλειτον, ἐπὶ δὲ ζωγραφίᾳ Ζεῦξιν. Πότερά σοι δοκῦσιν οἱ ἀπεργαζόμενοι εἴδωλα ἄφρονά τε καὶ ἀκίνητα, ἀξιοθαυμαςότεροι εἶναι, ἢ οἱ ζῶα ἔμφρονά τε καὶ ἐνεργά; Πολὺ νὴ Δία οἱ ζῶα, εἰ μὴ τύχῃ τινὶ, ἀλλὰ ὑπὸ γνώμης ταῦτα γιγέννηται. Τῶν δὲ ἀτεχνῶς ἐχόντων ὅτῳ ἕνεκά ἐςι, καὶ τῶν φανερῶς ἐπ' ὠφελείᾳ ὄντων, πότερα τύχης καὶ πότερα γνώμης ἔργα κρίνεις; Πρέπει μὲν τὰ ἐπ' ὠφελείᾳ γιγνόμενα γνώμης εἶναι ἔργα. Ουκῦν δοκεῖ σοι ἐξ ἀρχῆς ποιῶν ἀνθρώπυς, ἐπ' ὠφελείᾳ προσθεῖναι αὐτοῖς δι' ὧν αἰσθάνονται ἕκαςα, ὀφθαλμὺς μὲν ὥσθ' ὁρᾶν τὰ ὁραὰ; ὦτα δὲ ὥσθ' ἀκύειν τὰ ἀκυςά; ὀσμῶν γε μὲν, εἰ μὴ ῥῖνες προσετέθησαν, τί ἂν ἡμῖν ὄφελος ἦν; τίς δ' ἂν αἴσθησις ἦν γλυκέων, καὶ δριμέων, καὶ πάντων τῶν διὰ στόματος ἡδέων, εἰ μὴ γλῶττα τύτων γνώμων ἐνεργάσθη; πρὸς δὲ τύτοις, ὑ δοκεῖ σοι καὶ τόδε προνοίας ἔργον εἰκέναι, τὸ, ἐπεὶ ἀσθενὴς μὲν ἐςιν ἡ ὄψις, βλεφάροις αὐτὴν θυρῶσαι, ἃ, ὅταν μὲν αὐτῇ χρῆσθαί τι δέῃ, ἀναπεπάννυται, ἐν δὲ τῷ ὕπνῳ συγκλέεται; ὡς δ' ἂν μηδὲ ἄνεμοι βλάπλωσιν, ἡδμὸν βλεφαρίδας ἐμφῦσαι, ὀφρῦσί τε ἀπογεισῶσαι τὰ ὑπερ τῶν ὀμμάτων, ὡς μηδ' ὁ ἐκ τῆς κεφαλῆς ἱδρὼς καχυργῇ. Τὸ δὲ ἀκοὴν δέχεσθαι μὲν πάσας φωνὰς, ἐμπίπλασθαι δὲ μήποτε καὶ τὰς μὲν πρόσθεν ὀδόντας πᾶσι ζώοις οἵυς τέμνειν εἶναι, τὰς δὲ γομφίυς, οἵυς παρὰ τύτων δεξα-

in the works of nature, eſpecially in the formation of man's body; and, when he came to cloſer reaſoning with him, he uſed this warm manner: "Have you any degree of knowledge! Do you think there is no ſuperior knowledge elſewhere? Can you think that the great and innumerable wonders of your frame

δεξαμένης λεαίνειν· ᾗ σῶμα μὲν, δι' ὧν, ὧν ἐπιθυμεῖ τὰ ζῶα, ἐσπέμπεται, πλησίον ὀφθαλμῶν ᾗ ῥινῶν καλαθεῖναι· ἐπεὶ ὃ τὰ ἀποχορῦλα δυσχερῆ, ἀποσρέψαι τὰς τύτων ὀχετὰς, ᾗ ἀπενεγκεῖν ἢ δυνατὸν προσωλάτω ἀπὸ τῶν αἰσθήσεων· ταῦτα ὕτω προνοηλικῶς πεπραγμένα ἀπορεῖς πότερα τύχης ἢ γνώμης ἔργα ἐσίν; Οὐ μὰ Δί', ἔφη, ἀλλ' ὕτω γε σκοπυμένῳ πάνυ ἔοικε ταῦτα σοφῦ τινος δημιυργῦ ᾗ φιλοζώε τεχνήματι· τὸ ὃ, ἐμφῦσαι μὲν ἔρωτα τῆς τεκνοποιΐας, ἐμφῦσαι ὃ ταῖς γεναμέναις ἔρωλα τῦ ἐκλιρέφειν, τοῖς ὃ τραφεῖσι μέγιςον μὲν πόθον τῦ ζῆν, μέγιςον ὃ φόβον τῦ θανάτυ· ἀμέλει ᾗ ταῦτα ἔοικε μηχανήμασί τινος ζῶα ἔναι βυλευσαμένυ. Σὺ ὃ σαυτὸν φρόνιμόν τι δοκεῖς ἔχειν; ἐρώτα γῦν, ᾗ ἀποκρινῦμαι· ἄλλοθι ὃ ὑδαῦ ὑδὲν οἴει φρόνιμον ἔναι; ᾗ ταῦτα ἐδὼς, ὅτι γῆς τε μικρὸν μέρος ἐν τῷ σώμαλι, πολλῆς ὕσης, ἔχεις, ᾗ ὑγρῦ βραχύ, πολλῦ ὄντος, ᾗ τῶν ἄλλων δήπυ μεγάλων ὄντων ἑκάσυ μικρὸν μέρος λαβόντι τὸ σῶμα συνηρμοσαί σοι· νῦν ὃ μόνον ἆρα ὑδαμῦ ὄντά σε εὐτυχῶς πως δοκεῖς συναρπάσαι; ᾗ τάδε ὑπερμεγέθη ᾗ πλῆθος ἄπειρα, δι' ἀφροσύνην τανὰ ὡς οἴει εὐτάκλως ἔχειν; Μὰ Δί', ἔφη. Οὐ γαρ ὁρῶ τὰς κυρίας, ὥσπερ τῶν ἐνθάδε γινομένων τὰς δημιυργύς. Οὐδὲ γαρ τῶν ἑαυτῦ σύ γε ψυχὴν ὁρας, ἣ τῦ σώμαλος κυρία ἐσίν· ἅσε καλά γε τῦτο ἔξεσί σοι λίγειν, ὅτι ὑδὲ γνώμη, ἀλλὰ τύχῃ πάνλα πράτλεις. Καὶ ὁ Αρισόδημος, Ὦ τοι, ἔφη, ἐγώ Σώκρατες, ὑπερορῶ τὸ Δαιμόνιον, ἀλλ' ἐκεῖνον μεγαλοπρεπέςερον ἡγῦμαι, ἢ ὡς τῶν ἐμῆς θεραπείας προσδεῖσθαι. Οὐκῦν, ἔφη, ὅσῳ μεγαλοπρεπέςερον ἀξιοῖ σε θεραπευειν, τοσύτῳ μᾶλλον τιμητέον αὐτό. Εὖ ἴσθι, ἔφη, ὅτο εἰ νομίζοιμι Θεὸς ἀνθρώπων τι φρονλίζειν, ὐκ ἄν ἀμελοίην αὐτῶν· ἔπειλ' ὐκ οἴει φροντίζειν, οἳ πρῶτον μὲν μόνον τῶν ζώων ἄνθρωπον ὀρθὸν ἀνέςησαν, (ἡ ὃ ὀρθότης ᾗ προσορᾶν πλεῖον ποιεῖ δύνασθαι, ᾗ τὰ ὕπερθεν μᾶλλον θεᾶσθαι, ᾗ ἧτλον κακοπαθεῖν) ᾗ ὄψιν, ᾗ ἀκοὴν, ᾗ σόμα ἐνεποίησαν; ἔπειτα τοῖς μὲν ἄλλοις ἑρπετοῖς πόδας ἔδωκαν, ὁι τὸ πορεύεσθαι μόνον παρέχυσιν· ἀνθρώπῳ ὃ ᾗ χεῖρας προσίθεσαν, αἳ τὰ πλεῖσα, οἷς εὐδαιμονέςεροι ἐκείνων ἐσμὲν, ἐξεργάζονται; ᾗ μὲν γλῶτλάν τε πάνλων τῶν ζώων ἐχόνλων, μόνην τὴν τῶν ἀνθρώπων ἐποίησαν, ὅταν ἄλλοτε ἀλλαχῇ ψαύυσαν τῦ σόμαλος ἀρθρῦν τε ᾗ φωνὴν, ᾗ σημαίνειν πάνλα ἀλλήλοις ἃ βυλόμεθα. ——— Οὐ τοίνυν μόνον ἤρκισε τῷ Θεῷ σώματος ἐπιμεληθῆναι, ἀλλ (ὅπερ μέγισόν ἐσι) ᾗ ψυχῆνην κρατίςην τῷ ἀνθρώπῳ ἐνέφυσε. Τινος γὰρ ἄλλυ ζώυ ψυχὴ πρῶτα μὲν Θεῶν, τῶν τὰ μέγισα ᾗ κάλλισα συνταξάνλων, ἤσθηται ὅτι ἐσί; τί ὃ φῦλον ἄλλο, ἢ ἄνθρωποι, Θεὺς θεραπεύυσί; ποία ὃ ψυχὴ τῆς ἀνθρωπίνης ἱκανωλέρα πρυφυλάτλεσθαι ἢ λιμὸν,

frame were put into ſuch a beautiful order, merely by blind chance?" When the infidel objected, that he could not ſee the author of nature, the philoſopher anſwered, that the objector could not ſee his own ſoul, which animated and governed his body; ſo that he might as well ſay that it was merely by chance, and not by deſign, that he performed all rational, as well as animal functions. This diſputer was not able to maintain that there was no God, but only would have inſinuated, that God had not made man for himſelf, or deſigned him to be accountable to him; he did not deſpiſe a God, but he thought he was too glorious a Being to need his worſhip: He had a good anſwer to this, that the greater and more glorious the Being was, which deigned to take care of him, the more he ought to honour him. When

ἢ λιμὸν, ἢ δίψος, ἢ ψύχη, ἢ θάλπη, ἢ νόσοις ἐπικυρῆσαι, ἢ ῥώμην ἀσκῆσαι, ἢ τροσμάθησιν ἐκποινῆσαι, ἢ ὅσα ἂν ἀκύσῃ, ἢ ἴδῃ, ἢ μάθῃ, ἱκανωτέρα ἐςὶ διαμεμνῆσθαι; Ου γὰρ πάνυ σοι καλὰδηλον, ὅτι τταρὰ τὰ ἄλλα ζῶα ὥστερ Θεοὶ ἄνθρωποι βιοῦνύσι, φύσει δὲ τῶ σώματι δὲ τῇ ψυχῇ κραῖςεύῖες; ὕτε γὰρ βοὸς ἂν ἔχων σῶμα, ἀνθρωπω ᾗ γνώμην, ἡδύνατ' ἂν τράπειν ἃ ἐβύλετο· ὕθ' ὅσα χεῖρας ἔχει, ἄφρονα δ' ἐςὶ, τλέον ὠδέν ἔχει· σὺ ᾗ ἀμφοτέρων τῶν πλείςω ἀξίων τελυχηκὼς, ὐκ ὄιεσῦ Θεὺς ἐπιμελεῖσθαι; ἀλλ' ὅταν τὶ ποιήσωσι, νομιεῖς αὐτὺς σῦ φροντίζειν.—Ὄιει δ' ἂν τὺς Θεύς τοῖς ἀνθρώποις δόξαν ἐμφῦσαι, ὡς ἱκανοί εἰσιν εῦ δὲ κακῶς τοιεῖν, εἰ μὴ δυνατοὶ ἦσαν; δὲ ἀνθρώπυς ἐξαπαλωμένυς ἢ τάνλα χρόνον ὠδέποτ' ἂν αἴσθαι; ὐχ' ὁρᾶς ὅτι τὰ τολυχρονιώταλα δὲ σοφώταλα τῶν ἀνθρωπίνων, τόλεις δὲ ἔθνη, θεοσεβέσταλά ἐσι, δὲ αἱ φρονιμώταται ἡλικίαι, Θεῶν ἐπιμελέσαται; Ω' γαθὲ (ἔφη) καλάμαθε, ὅτι δὲ ὁ σὸς νῦς ἐνὼν τὸ σὸν σῶμα, ὅπως βύλεται, μελαχειρίζεται· οἴεσθαι ὗν χρὴ δὲ ἢ ἐν ταντὶ φρόνησιν τὰ τάνλα, ὅτως ἂν αὐτῇ ἡδὺ ᾖ, ὕτω τίθεσθαι· δὲ μὴ τὸ σὸν μὲν ὄμμα δύνασθαι ἐπὶ τολλὰ σάδια ἐξικνεῖσθαι, ἢ ᾗ τῦ Θεῦ ὀφθαλμὸν ἀδύναλον εἶναι ἅμα πάνλα ὁρᾶν· μηδὲ ἢ τὴν μὲν ψυχὴν δὲ περὶ τῶν ἐνθάδε δὲ περὶ τῶν ἐν Αἰγύπλῳ δὲν Σικελίᾳ δύνασθαι φροντίζειν, ἢ ᾗ τῦ Θεῦ φρόνησιν μὴ ἱκανὴν εἶναι ἅμα τάντα ἐπιμελεῖσθαι. Ην μέντοι,——τῶν Θεῶν πεῖραν λαμβάνης θεραπεύων, εἴτι σοὶ θελήσυσι περὶ τῶν ἀδήλων ἀνθρώποις συμβῦλεύειν, γνώσῃ τὸ Θεῖον, οτι τοσῦτόν ἐσιν, ὥσθ' ἅμα παντα ὁρᾶν, δὲ τάνλα ἀκύειν, δὲ τανλαχῦ παρεῖναι, δὲ ἅμα πάνλων ἐπιμελεῖσθαι αὐτύς. Xenophon Memorabl. Socrat. Lib. I. c. 4. p. 59——66. Ed. Londin. Oper. Vol. IV. p. 43——50. Edit. Oxon.

When he replied, that he did not think that God took care of human affairs, he was well confuted by what might be ſeen of God's care, concerning man, in ordering the members of his body in ſuch a manner, as ſhewed him to be more the favourite of providence, than any of the brute creatures, in giving him an upright poſture, and the uſe of ſpeech; and, above this, by what might be obſerved of the divine kindneſs, in giving man a rational ſoul, of a noble nature, capable of diſcerning the works of providence, and the divine proceedings, as to wordly matters, and fitted to conduct the body, as to the common affairs of life; that man may guard againſt hunger, thirſt, heat, cold, and ſickneſs, that he may acquire knowledge, and keep in memory what he has attained; when it was objected, that it was not likely that God ſhould ſee and know all things, it was well replied in theſe word: "Your ſoul, whilſt in the body, governs it at its will, therefore it may be concluded, that the wiſdom which reſides in the univerſe, governs all things at pleaſure, your eye can take in the compaſs of ſome furlongs; and cannot the eye of God view all things at once? Your mind can think on the ſtate of affairs, in different parts of the world, and cannot the wiſdom of God take care of all things? If you will wait for divine direction to guide you, into things which carry an obſcure face, you will know, that the Deity is ſo great, as to be able to ſee and hear all things, to be preſent every where, and to take the care of all things." Reaſon dictated to this man more than it does to ſome of our modern pleaders for its perfection, yet in him it was wofully deficient; for he joined in the worſhip of falſe gods *, and pleaded for omens, divinations by ſacrifices, and

* Θύων φανερὸς ἦν, πολλάκις μὲν οἴκοι, πολλάκις ἐπὶ τῶν κοινῶν τῆς πόλεως βωμῶν, χ μαντικῇ χρώμενος ὐκ ἀφανὴς ἦν. Xenophon Memorabil. Socrat. Lib. I. cap. 1. p. 18. Edit. Londin. Oper. Vol. IV. p. 1, 2. Edit. Oxon.

birds;

birds; and, when he came to die, for his having a little better notion of the divine Being than his contemporaries, he * diſhonourably finiſhed his courſe with deſiring his friends to fulfil a vow for him, which was to offer a cock to the feigned power of health.

Some of the wiſer Pagans owned, that God was the Creator of all things; and where-ever they had their light, whether by tradition, or converſation in the eaſt, ſome of them allowed, that the world was formed out of a confuſed chaos †, but they were frank to confeſs, that they knew not which of the gods it was, that condeſcended to take the trouble to raiſe the beautiful fabric of the world, out of a rude indigeſted heap, and to bring order out of confuſion. This was only the notion of ſome; for others held, with a noted modern ‡, that the world was God; others, with one of our country ‖, imagined that all things were by fatal neceſſity, and that, by the nature of things, every thing is which is; others fancied, that the world was co-eternal with God, a neceſſary emanation from him, or that matter was from eternity; others framed a notion of God, as a happy, lazy, indolent Being, who was not concerned in the creation, or government of the world, but en-

* Ἤδη οὖν σχεδὸν τι αὐτῷ τὰ περὶ τὸ ἧτρον ψυχόμενα· καὶ ἐκκαλυψάμενος, ἐνεκέκαλυπτο γὰρ, εἶπεν, ὁ ὃς τελευταῖον ἐφθέγξατο· Ω Κρίτων, ἔφη, τῷ Ασκληπιῷ ὀφείλομεν ἀλεκτρύονα, ἀλλὰ ἀπόδοτε καὶ μὴ ἀμελήσατε. Platonis Phaedo, cap. 49. 186. Ed. Cant. Vol. I. p. 118. Ed. Steph. p. 87. Ed. Franf.

† Ante mare & terras & quod tegit omnia coelum,
Unus erat toto naturae vultus in orbe,
Quem dixere chaos, rudis indigeſtaque moles.
Ovid. Metam. Lib. I. v. 5.
Sic ubi diſpoſitam, quiſquis fuit ille Deorum,
Congeriem ſecuit, ſectamque in membra redegit.
Ibid. v. 32.

‡ Spinoza the atheiſtical Jew. ‖ Hobbes of Malmſbury.

joyed himſelf in ſupine eaſe, they ſuppoſed, that the world was framed by the caſual hitting or jumbling of atoms, and that men had nothing to do, but to conſult their own eaſe, to which ſome added, how to be inoffenſive to others. It may be eaſily gueſſed, from this ſhort ſketch, that none of the abſurd opinions, which the later times have been peſtered with, are the growth of the more recent ages, but that they have been advanced and baffled long before this; and we need not queſtion, but they may be often introduced afreſh, and as often hiſſed off the ſtage, before the end of the world. It might be a help to ſome giddy perſons to know, that there is nothing in error which is really new; if they could be brought to believe this, they would not receive every abſurdity, that carries a new face.

The providence of God was acknowledged by many, nay, by moſt of the heathens, but they knew little of God's deſigns in afflicting a virtuous man, and ſuffering a vicious perſon to proſper; therefore ſome, being puzzled how to account for theſe things, framed a notion of two contrary principles *, one good, and another evil, to the later they aſcribed the troubles of the virtuous: theſe two princples were ſuppoſed to act in continual oppoſition one to another, and ſo to occaſion all the confuſion which is in the world. This irrational notion is inconſiſtent with the owning one infinitely ſupreme Being, yet it met with a reception among ſome who were much civilized; and the remains of it are to be found among ſome ruder nations at this day.

If matters were always thus, it is a monſtrous inſult on common ſenſe for our modern betrayers of

* This notion was adopted by no leſs a perſon than Zerduſht, or Zoroaſter, who, by the help of the prophetical writings, reformed, in ſome degree, the ancient Perſian religion. Vide Hyde de Relig. Vet. Perſ. c. 9.

the

the Chriſtian cauſe *, into the hands of infidels, to tell us, that by the religion of nature men know what God is, and how he is to be worſhipped. That God is to be worſhipped, is the dictate of reaſon, and it has ſo ſtriking a force upon the generality of men, that they will invent the moſt monſtrous forms of worſhip, rather than not worſhip at all. A blockiſh idolater will have a log to crouch to, rather than be without a God; and ſome have been ready to ſacrifice their fellow creatures, nay, their children, to avoid being reckoned deſpiſers of their falſe deities. They muſt be ſtupid to an amazing degree, and muſt only ſcribble for ideots, who can imagine, that any will believe them, who have examined the world, when they ſay, natural religion teaches men how to worſhip God. If we look into all the Pagan nations, we ſhall find, that conviction of the neceſſity of worſhipping what they reckoned to be divine, and an entire ignorance how God is to be worſhipped, was the cauſe of all thoſe abſurd, ridiculous, cruel, and ſanguinary ways of worſhip which they fell into, and ſo ſhewed that they were without excuſe, in that when they knew God, from his works they glorified him not as God.

II. If men conſult their *own hearts*, they muſt needs find in themſelves too ſtrong a bias towards what is evil, and ſo muſt conclude, from experience, that man is in a *ſtate of corruption;* ſeeing it cannot be thought, that he came at firſt out of his Maker's hands, with principles of rebellion infuſed into him, by the power that beſtowed on him his being. Though, by the light of nature, men have been convinced of their corruption, yet ſuch as were left to it alone, had only confuſed notions about it, and ſo

* See the Defence of the Anſwer to Dr. Waterland's Remarks on Clarke's Expoſition of the Catechiſm, ſaid to be wrote by Sykes, p. 96.

knew not how to reconcile the purity of God to the corruption of man. The Pagans, no doubt, had ſome traditionary hints about the apoſtacy of the angels, and the primitive pure ſtate of man, which gave birth to the fables of the giants war againſt heaven, and the golden age; but their notions were ſo confuſed, that every one reckoned himſelf at liberty to clothe them with what dreſs he pleaſed. Their fancy, that the golden age was ended, by the God that then ruled, as ſupreme, being driven from the reins of empire by his Son, ſhews how poor a light that of nature alone is. That we may not ſeem to charge thoſe things as a defect in natural religion, which may be called dreams of the poets, let us examine the ſentiments of Plato, the wiſeſt and moſt penetrating philoſopher among the Heathens, on this head: * He

* Τότε γὰρ αὐτῆς πρῶτον τῆς κυκλήσεως ἦρχεν ἐπιμελούμενος ὅλης ὁ Θεὸς, ὃς νῦν κατὰ τόπους ταυτὸν τοῦτο ἑτὸ Θεῶν ἀρχόντων πάντα τὰ τῦ κόσμυ μέρη διείλημμένα. Καὶ δὴ καὶ τὰ ζῶα κατὰ γένη καὶ ἀγέλας οἱ νομιεῖς θεῖοι διελήφεσαν δαίμονες αὐταρκῆς εἰς πάνῖα ἕκασος ἑκάσοις ὧν οἷς αὐτὸς ἔνεμεν ὥσε ὑτ' ἄγριον ἦν ὐδὲν, οὔ τε ἀλλήλων ἐδωδαί. Πόλεμός τε ὐκ ἐνῆν, ὔδε σάσις τὸ παράπαν· ἄλλα θ' ὅσα τῆς τοιαύτης ἐσὶ καταχοσμήσεως ἑπόμενα, μυρία ἂν εἰη λέγειν. Τὸ δ' ἦν τῶν ἀνθρώπων λεχθὲν αὐτομάτυ περὶ βίυ, διὰ τὸ τοιόνδε εἴρηται· Θεὸς ἔνεμεν αὐτὸς, αὐτὸς ἐπισατῶν· καθάπερ νῦν ἄνθρωποι, ζῶον ὂν ἕτερον θειότερον, ἄλλα γένη φαυλότερα αὐτῶν νομίνυσι· νεμόνιος ᾗ ἐκείνυ, πολιτεῖαί τε ὐκ ἦσαν, ὐδὲ κλήσεις γυναικῶν καὶ παιδίων· ἐκ γῆς γὰρ ἀνεβιώσκονλο πάνλες, ὐδεν' μεμνημένοι τῶν πρόσθεν· ἀλλὰ τὰ μὲν τοιαῦτα ἀπῆν πάνλα· καρπὸς τὲ ἀφθόνως ἔχον ἀπὸ τὲ δρυῶν καὶ πολλῆς ὕλης ἄλλης, ὐχ ἑτὸ γεωργίας φυομένης, ἀλλ' αὐτομάτης ἀναδιδύσης πῆς γῆς· γυμνοὶ ᾗ καὶ ἄστρωτοι, διαυλῦντες τὰ πολλὰ ἐνέμοντο. Τὸ γὰρ τῶν ὡρων αὐτοῖς ἄλυπον ἐκέκρατο· μαλακὰς ᾗ ἐυνὰς ἔχον ἀναφυομένης ἐκ γῆς πόας ἀφθόνου.—Επειδὴ πάντων τύτων χρόνος ἐτελεώθη,—τότε τῦ παντὸς ὁ κυβερνήτης οἷον πηδάλιον διακος ἀφίεμένος, εἰς ἓ αὐτῦ περιεκοπὴν ἀπέση τὸν ᾗ κόσμον πάλιν ανίσρεφεν, ἐμαρμένη τε καὶ σύμφυλος ἐπιθυμία. Πάντες ὖν οἱ κατὰ τὺς τόπυς συνάρχοτες, τῳ μεγίσῳ δαίμονι θεοὶ, γνόνλες ἤδη τὸ γιγνομενον ἀφίεσαν αὖ τὰ μέρη τῦ κόσμυ τῆς αὐτῶν ἐπιμελείας. Ὁ ᾗ μεταερεφόμενος καὶ συμβάλλων, ἀρχῆς τε καὶ τελευτῆς ἐναντίαν ὁρμὴν ὁρμηθεὶς σεισμὸν πολὴν ἐν ἑαυτῷ ποιῶν, ἄλλην αὖ φθορὰν ζώων παντοίων ἀπειργάσαλο. Μετὰ ᾗ ταῦτα προελθόνλος ἱκανῦ χρόνυ, θορύβυ τὲ καὶ ταραχῆς ὑδε πανόμενος καὶ τῶν σεισμῶν,

He has told us, that in the primitive ſtate, God governed the whole world immediately himſelf, and not as it is now, by inferior deities; that dæmons, or inferior ſpirits, as ſhepherds, had the care of the living creatures, which they ranged in due order; that there was then no ravaging or violence, war or commotion in the earth; that God was the common guardian of men, and took care of their ſuſtenance; that there was no need of civil ſociety in thoſe happy days; that men ſprung out of the earth as trees; that the fields yielded fruit without tillage; and that the air was ſo temperate, that there was no need of cloaths: He has then acquainted us, that, after a time, the ſupreme God laid aſide the reins of his empire, and retired, and with him all the inferior deities, who governed under him; that upon this the world was convulſed, and loſt its beauty, and right and wrong were confounded; that theſe things will grow worſe, till he who firſt governed the world, ſhall reduce it to a better ſtate. This low and contemptible ſtuff is the utmoſt we can get, from ſuch as were left to the light of nature, who yet had the help of eaſtern tradition. The ſame writer *, in order to give an account of the origin of moral evil,

σεισμῶν, γαλήνης ἐπίλαβόμενος, εἰς τὲ ἢ ᾠδὴν δρομὸν ἢ ἑαυτῆ καλλιχοσμούμενος ἦει, ἐπιμέλειαν ἢ κράτος ἔχων αὐτὸς τῶν ἐν, αὐτῷν τι ἢ ἑαυτῦ· ἢ τῦ δημιυργῦ ἢ παλεὸς ἀπομνημονευὼν διδαχὴν εἰς δύναμιν· κατ' ἀρχὰς μὲν ὖν ἀκριβέστερον ἀναλέλει· τελευτῶν ἢ ἀμβλύτερον.——Θεὸς ὁ κοσμήσας αὐτὸν καθορῶν ἐν ἀπορίαις ὄντα, κηδόμενος ἵνα μὴ χαμασθεὶς, ἀπὸ ταραχῆς διαλυθεὶς, εἰς ἢ τῆς ἀνομοιότητος ἄπειρον ὄντα τοπον δύῃ, πάλιν ἔφεδρος αὐτῦ τῶς πηδαλίαν γιγνόμενος, τὰ νοήσαντα ἢ λυθέντα ἐν τῇ καθ' αὐτὲν πρωτίρᾳ περιόδῳ σρέψας, κοσμεῖ τε, ἢ ἐπανορθῶν, ἀθάνατον αὐτὸν ἢ ἀγήρω ἀπεργάζεται· τῦτο μὲν ὖν τέλος ἁπάντων ἴρηται. Plato in Politico, Vol. II. p. 271, 272, 273. Edit. Steph. p. 537, 538. Ed. Francf.

* Ἥτις ἂν ψυχὴ Θεῷ ξυνοπαδὸς γενομένη, κατίδῃ τῶν ἀληθῶν, μεχρὶ ὁ τῆς ἑτέρας περιόδυ εἶναι ἀπήμονα; καὶ ἂν ἀεὶ τῦτο δύνηται ποιεῖν, αἰεὶ ἀβλαβῆ εἶναι· ὅταιν ὁ ἀδυνατήσασα ἐπισπέσθαι, μὴ ἴδη, ἢ τινι

has told us, that ſome of the inferior divinities, who fly after the chariot of the Supreme, taking up with ſenſual enjoyments, inſtead of contemplating truth, loſe their wings, grow ſluggiſh, and fall down to earth, in order to animate ſome human body; thoſe who are leaſt depraved, animate the bodies of philoſophers, and thoſe moſt depraved, the bodies of tyrants and oppreſſors; that after ten thouſand years, the worſt ſouls are reſtored, and recover their wings. Any one may perceive how unworthy theſe poor and mean fictions are of reaſon, when the leaſt improved by the help of ſcripture: yet theſe dreams, ſhocking as they are, were the amuſement of men of the cleaneſt heads in the Pagan world. They ſhew, however, that they were convinced that the preſent ſtate of men, was a ſtate of corruption, and that it was not ſo with him in his firſt ſtate, from which he fell, but they knew not how. It is from ſcripture alone that we gain the knowledge that God made man upright,

ᾧ τινι συντυχία χρησαμένη, λήθης τε κακίας πλησθεῖσα βαρυνηθῇ, βαρυνθεῖσα δὲ πτεροῤῥυήσῃ, καὶ ἐπὶ τὴν γὴν πέσῃ, τότε νόμος ταύτην μὴ φυτεύσαι εἰς μηλεμίαν θήρειον φύσιν, ἐν τῇ πρώτῃ γενέσει· ἀλλὰ τὴν μὲν πλεῖσα ἰδοῦσαν εἰς γονὴν ἀνδρὸς γενησομένου φιλοσόφου, ἢ φιλοκάλου, ἢ μουσικοῦ τινὸς καὶ ἐρωτικοῦ· τὴν δὲ δευτέραν, εἰς βασιλέως ἐννόμου ἢ πολεμικοῦ καὶ ἀρχικοῦ· τρίτην εἰς πολιτικοῦ ἢ τινὸς οἰκονομικοῦ, ἢ χρηματιστικοῦ· τετάρτην, εἰς φιλοπόνου γυμναστικοῦ, ἢ περὶ σώματος ἴασιν τινὰ ἐσομένου; πέμπτην μαντικὸν βίον, ἢ τινα τελεστικὸν ἐξουσαν· ἕκτην ποιητικόν· ἑβδομὴν, γεωμετρικὸς, ἢ δημιουργικός· ογδοὴν σοφιστικὸς, ἢ δημοκοπικός· ἐνάτη τυραννικός· ἐν δὴ τούτοις ἅπασιν ὃς μὲν ἂν δικαίως διάγῃ ἀμείνονος μοίρας μεταλαμβάνει· ὃς δ' ἂν ἀδίκως, χείρονος· εἰς μὲν γὰρ τὸ αὐτὸ ὅθεν ἧκει ἡ ψυχὴ ἑκάστη, οὐ καθικνεῖται ἐτῶν μυρίων (οὐ γὰρ πτεροῦται ὡρὸ τοσούτου χρόνου) πλὴν ἡ τῶ φιλοσοφήσαντος ἀδόλως, ἢ παιδερασήσαντος μετα φιλοσοφίας· αὗται δὴ τρίτῃ περιόδῳ τῇ χιλιετεῖ, ἐαν ἕλωνται τρὶς ἐφεξῆς τὸν βίον τοῦτον, οὕτω πτερωθεῖσαι, τρισχιλιοστῷ ἔτει ἀπέρχονται· αἱ δὲ ἄλλαι, ὅταν τὸν πρῶτον βίον τελευτήσωσι, κρίσεως ἔτυχον· κριθεῖσαι δὲ, αἱ μὲν εἰς τὰ ὑπὸ γῆς δικαιωτήρια ἐλθοῦσαι, δίκην ἐκτίνουσιν· αἱ δ' εἰς τῦ ὐρανοῦ τινα τόπον ὑπό τῆς δίκης κουφισθεῖσαι, διάγουσιν ἀξίως οὗ ἐν ἀνθρώπου εἴδει ἐβίωσαν βίου· τῶν δὲ χιλιοστῷ ἀμφότεραι ἀφικνούμεναι ἐπὶ κληρωσίν τε καὶ αἵρεσιν τοῦ δευτέρου βίου, αἱροῦνται ὃν ἂν ἕθελη ἑκάστη· ἔνθα καὶ εἰς θηρίου βίον ἀνθρωπίνη ψυχὴ ἀφικνεῖται, καὶ ἐκ θηρίου, ὅς ποτε ἄνθρωπος ἦν πάλιν εἰς ἄνθρωπον. Plato in Phaedro, Vol. III. p. 248, 249. Ed Steph. p. 1223. Ed. Francf.

and

and entered into a covenant with him, to preſerve him in happineſs, in caſe of conſtant and perpetual obedience; but he, being left to the freedom of his own will, and deſiring to be equal to, and independent on his kind and bountiful Creator, broke the law of his God, and, with the loſs of all that was good, gained the experience of all evil, expoſed himſelf to death, and procured to himſelf the deſert of everlaſting miſery. If men are left without this knowledge, they are puzzled and confounded, when they compare themſelves with God: If they believe that God is pure and holy, they may be apt to queſtion, whether ſuch impure beings, as they are, have their being immediately from God; if they are ſatisfied that they came from God, and yet ſee in themſelves ſo much ill, they may be ready to ſuppoſe, with the groſs of the ancient Heathens, that the nature of God is not pure; in ſhort, the more they enquire, the more they will be loſt and bewildered in the fruitleſs ſearch.

III. If men are once convinced that they are in a ſtate of corruption, and obnoxious to the anger of God, the light of nature may make them ſenſible, that they ought to uſe all means and methods to be *reſtored to his favour*. Accordingly all who had no other religion than that of nature, ſhewed, that they would have rejoiced in any way, that might have been ſufficient to reconcile them to the ſupreme Being, whoſe anger they feared, and whoſe favour they deſired. Could men think that their worldly ſubſtance, or the giving up what is deareſt to them, would reſtore them to happineſs, we may imagine them ready enough to ſacrifice all: accordingly, in all nations, we find perſons have not ſtuck at endeavouring to appeaſe God, by thouſands of oxen, and ten thouſands of rams; they have, as it were, poured forth

oil

oil and wine in rivers, that, if poſſible, their tranſgreſſions might be carried away. A deſire of appeaſing God gave riſe to ſome moſt deteſtible ſuperſtitions: in order to avert his anger, they ſtuck not to offer their enemies as ſacrifices; nay, many have yielded themſelves up to the ſtroke of death, that they might give their fleſh for their tranſgreſſion: They could willingly give a firſt born, an only child, all the fruit of their bodies, for the ſin of their ſouls; and they could, without ſorrow, ſee their infants burnt alive, in hopes of appeaſing an angry ſuperior power. This ſhews how imperfect reaſon is in men, that they ſhould think ſuch things might render them pleaſing to God, as ſhould make them hateful to all who have any bowels of compaſſion.

It has been ſurmiſed by ſome, that the Pagans had an obſcure notion of God's appearing in the world to reſtore it, becauſe ſeveral nations have repreſented their ſupreme God as having a Son, who, under various names, is repreſented as a deliverer of men. This might take its riſe from ſome remains of tradition; but it does not ſeem that much can be made of this, for the gods and heroes, the ſons of the Supreme, who were called deliverers, were repreſented to have done their work, in paſt ages, which was only to kill monſters, and to dethrone tyrants. Here are no evident traces of the way of ſalvation, by the Son of God. As this is the glory of the ſcripture ſcheme, ſo it is revelation alone which could inform us of it. It is therefore extremely ſurprizing, that any *, who profeſs themſelves Chriſtians, can venture to ſay, that natural religion will ſhew how men, being placed in the circumſtances they are, full of paſſion, full of infirmities, and ſurrounded with variety of temptations of all ſorts, may be reconciled to, and accepted by God. This is odd lan-

* See the Defence of the Anſwer to Dr. Waterland, p. 96.

guage

guage to come out of the mouths of any who call themſelves Chriſtians. Was the caſe ſo, it might well be ſaid any divine revelation would be needleſs; but, alas! it is only inſulting common ſenſe to tell us ſo. It is only revelation can make known to us the way of our recovery from ruin; without this, endleſs doubts would infeſt our minds, and terrors would fill our thoughts. We may a little amuſe ourſelves with the notion of God's being a God of infinite mercy, and benevolence; or, as ſome take the inſolent freedom to ſpeak of their Maker, that he is a good-natured Being: but this will yield little comfort to a guilty mind; for as his juſtice is provoked, right reaſon, if we attend to it, will convince us, that muſt be ſatisfied, in a way worthy of a God of infinite perfection, before goodneſs is extended to us. The juſtice of God is as dear to him as his mercy; and can we think he will injure it, or make it claſh with his mercy, merely to ſave ſuch as have rendered themſelves obnoxious to his diſpleaſure, and unworthy of his favour? Scripture has declared to us, that God has effected the ſalvation of men, by ſending his Son in our nature, that, by the obedience of his life and death, he might atone for our ſins, and procure for us a right and title to the favour of our Judge. In this method, he has cauſed all his perfections to act in harmony; his juſtice is ſatisfied, by the death of the ſurety of men; his holineſs is ſhewed in his hating ſin, ſo as not to remit it, without puniſhment; his truth is eſtabliſhed, in that his threatening is fulfilled; and, at the ſame time, his mercy, love, and goodneſs, appear in the faireſt colours, in that apoſtate man is reſtored to greater happineſs than was loſt by the fall. Theſe were things unknown to ſuch as enjoyed no more than the bare light of nature, who could be in no other than a deſponding ſtate, as to pardon of ſin, and the favour of God. Their condition muſt be unhappy

unhappy, becauſe they were convinced of their need of pardon, but knew not where to apply in order to obtain it.

Some have thought, that the Pagans were not entirely without a notion of a Saviour coming into the world, to inſtruct mankind about their duty, from a remarkable paſſage in one of Plato's dialogues: He has * introduced Socrates warning one againſt falling in with the groſs abſurdities, which ſome run into in their prayers. To which he added; 'It is ne-'ceſſary to wait till ſome one teaches how to behave 'ourſelves towards God, and towards men.' On his being thus aſked, 'When will this time come, and 'who will be this teacher? It will be very delight-'ful to ſee ſuch an one, whoever he is.' He anſwered; 'It is he that takes care of you; but the 'miſt ought to be removed from your mind, which 'now overſpreads it, and thoſe means afforded 'which are neceſſary for your knowing good and evil, 'of which you do not now ſeem capable.' To this the reply was; 'Let him remove the miſt if he pleaſes, 'and do any other thing; I am prepared to neglect 'nothing commanded by him, whoever he is, pro-'vided I may grow better:' The rejoinder was, 'He takes care of you in a wonderful manner.' This has been produced with great pomp, as if it was a deciſive proof, that the Heathens, by bare natural

* Σ. Ἀναγκαῖον ἐστὶ περιμένειν ἕως ἄν τις μάθῃ ὡς δεῖ πρὸς Θεοὺς καὶ πρὸς ἀνθρώπους διακεῖσθαι. Α. Πότε ὦν παρέσται ὁ χρόνος οὗτος, ὦ Σώκρατες; καὶ τίς ὁ παιδεύσων; ἥδεσα γὰρ ἄν μοι δοκῶ ἰδεῖν τοῦτον τὸν ἄνθρωπον τίς ἐστιν. Σ. Οὗτός ἐστιν, ὁ μέλει περὶ σοῦ ἀλλὰ δοκεῖ μοι——σὺ δεῖν ἀπὸ τῆς ψυχῆς πρῶτον ἀφελόντα ἣ ἄχλυν, ἣ νῦν παροῦσα τυγχάνει τοιαυτηνικαῦτ' ἤδη προσφέρειν δι' ὧν μέλλεις, γνώσεσθαι ἡμῖν κακὸν ἢδὲ καὶ ἐσθλόν· νῦν μὲν γὰρ οὐκ ἄν μοι δοκῇς δυνατὸς εἶναι. Α. Ἀφαιρεῖτο, ἄττε βούλεται, ἣ ἄχλυν, εἴτι ἄλλο τι· ὡς ἐγὼ παρεσκευασμαι, μηδὲν ἂν φεύγειν τῶν ἀπ' ἐκεῖνου προστατομένων, ὅστις ποτ' ἐστὶν ὁ ἄνθρωπος· ἔγε μέλλοιμι βελτίων γενέσθαι. Σ. Ἀγαθὰ μὲν κακεῖνος θαυμάσεται ὅσην περὶ σοῦ προθυμίαν ἔχει. Plato in Alcibiade 2do. cap. 11. p. 255, 256. Ed. Cant. Vol. II. p. 150, 151. Ed. Steph. p. 459. Ed. Francf.

light,

light, found out how good men were to be reconciled to God. It is certain, that the author of * this paſſage travelled into the eaſt; where, it is very probable, he picked up this notion, which he refers to in many other paſſages of his works, by ſaying poſitive determinations of ſome matters muſt be left, till ſome one comes and inſtructs us †. The utmoſt that can be made of this is, the ignorance of mankind was ſo great, that this man was ſatisfied of the need there was for ſome inſtructor to come into the world, to teach men their duty; but it does not appear, that he had a diſtinct knowledge of the perſon who was to do it, or of the method he was to take, in order to accompliſh man's happineſs. The information men have of the way of ſalvation by the Son of God, is not what is to be obtained from the light of nature; we could never have known that God would be reconciled to us, if he had not ſo told us; much leſs could we have thought on the method which one of infinite wiſdom would take, in order

* That Plato travelled into Egypt, at leaſt, if not into other parts of the eaſt, is certain: ſeveral writers, Pagan as well as Chriſtian, have aſſerted it; as Cicero De Fin. Lib. V. c. 19. p. 396. c. 29. p. 429. Ed. Davis. Valerius Max. Lib. VIII. cap. 7. Quintilian. Lib. I. c. 12. p. 124. Ed. Burman. Clemens Alex. Protrept. c. 6. p. 60. Ed. Oxon. Diogenes Laertius, Vit. Plat. Lib. III. §. 6. p. 168. Ed. Wetſterm. Philoſtratus Vit. Apollon. Lib. I. c. 2. p. 34. Ed. Lipſ. Lactantius Inſtit. Lib. IV. c. 2. p. 350, 351. Ed. Gallaei.

† Some have thought that Plato drew the deſcription of his juſt man, (Lib. II. De Republic.) from what is ſaid of the Meſſiah, in the Pſalms and Iſaiah; becauſe he has repreſented him as one who is to be expoſed to want, and to live in poverty and diſgrace, and as one who, though moſt ſtrictly good, is to be looked upon as wicked, and eſpecially from his declaring, that he was to be ſcourged, tortured, bound, buffeted, and, at laſt, hanged, as ſome render the word, or, in the general, put to the moſt cruel death, in the following paſſage: Οὕτω διακείμενος ὁ δίκαιος μαστιγώσεται, στρεβλώσεται, ἐκκαυθήσεται, τὼ ὀφθαλμὼ τελευτῶν, πάντα κακὰ παθὼν, ἀναστανδιλευθήσεται. Vid. Plato de Republic. Lib. II. Vol. I. p. 94, 96. Ed. Cantab. Vol. II. p. 361, 362. Ed. Steph. p. 593, 594. Edit. Francf.

to

to accompliſh ſo arduous a work, and to bring about ſo ſtupendious a deſign, if it had not been unfolded to us, in the ſcriptures of truth.

IV. The light of nature convinces men of the neceſſity they are under to *perform many ſocial and relative duties;* but it never afforded a diſtinct or conſiſtent ſcheme of practical religion.

It muſt be owned, that a great many excellent things have been ſaid in commendation of virtue, by the Pagans: Some of them, as, in particular, the Stoicks, profeſſed themſelves the greateſt admirers of it, and have afforded us ſome ſublime morality, eſpecially the later Stoicks, Seneca, Epictetus, Arrian, and the emperor Antonine, who lived after Chriſtianity had overſpread the world; and who, it is more than probable, borrowed their beſt ſtrokes from thence: Yet theſe aſcribed more than was fit to nature, or to the will of man, when they made virtue to lie in his power; and they attributed too much to virtue, when they affirmed it to be the ſole good, and made happineſs to lie entirely in it. More than this, they run into the moſt profane rant; they made a virtuous man, on ſome accounts, ſuperior to God himſelf. One of the beſt heads among them, Seneca, has told us *, "That the wiſe man looks upon, and contemns the enjoyments with which other men pleaſe themſelves, with as calm a mind as the ſupreme God; but regards himſelf more than God on this account: God cannot make uſe of them, but the wiſe man will not." Nay, he has ventured to ſay †; "There is one thing in which the wiſe man exceeds God, becauſe God is wiſe by the kind-

* Sapiens tam aequo animo omnia apud alios videt, contemnitque, quam Jupiter, & hoc ſe magis ſuſpicit, quod Jupiter uti illis non poteſt, ſapiens non vult. Seneca Epiſt. 73.

† Eſt aliquid quo ſapiens antecedat Deum, ille naturae beneficio, non ſuo ſapiens eſt. Seneca Epiſt. 53.

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neſs of nature, and not by his own attainment." Nothing can be more extravagant than ſuch bold aſſertions; they are, indeed, worthy of a ſect, who ſhewed that they could go as far in nonſenſe as in blaſphemy; when, on other occaſions, they affirmed, that pain was no evil. It is a conceit unworthy of wiſe men, for any to ſay, as the Stoicks did in effect, that a man is as happy when his joints are diſtorted by a rack, as when he is lying on a bed of down; or that he is poſſeſſed of as much temporal bleſſedneſs, when he is tormented by the ſtone or gout, as when he enjoys bodily health, accompanied with eaſe of mind. This is ſenſeleſs unnatural ſtuff, and ſhews how poorly men judge of virtue and happineſs, when they are left to the bare light of nature.

It might have been thought, if men would have conſulted their own experience, and would have looked into their own hearts, that they might have been ſatisfied, that virtue was out of their own power. It muſt be granted, that ſome, who ſtudied mankind with exactneſs, had a right conception as to this, and ſhewed they had a larger ſhare of natural light, than the modern advocates for reaſon. Socrates, in one of his diſputations, had ſhewed, that virtue came not by nature, or by teaching, and was aſked how it was then that men became good: He anſwered, in this remarkable manner *, "I do not think this can eaſily be made evident; but I am apt to conjecture it is a divine gift, and that men become good, as men become prophets; theſe are not ſo by nature,

* Οιμαι μὲν ὐκ ἂν ῥαδίως αὐτὸ δνλωθῆναι, τοπάζω μὲν δὴ δεῖον τὸ μάλιςα εἶναι τυκῖῆμα, γίγνεσθαι τὺς ἀγαθὺς ὥσπερ οἱ θεῖοι τῶν μαντεὼν καὶ χρησμολόγοι· ὗ τοι γὰρ ὕτε φύσει τοιῦτοι γίγνονται, ὕτε τέχνη, ἀλλ' ἐπιπνόια ἐκ τῶν Θεῶν γιγνομένοι τοιῦτοι εἰσίν· ὕτω δὴ καὶ ἄνδρες οἱ ἀγαθοὶ λέγυσι ταῖς πόλεσιν ἐκάστοτε τὰ ἀποβησόμενα καὶ τὰ μέλλοντα ἔσεσθαι ἐκ Θεῦ ἐπιπνοΐας πολὺ μάλλον καὶ ἐνεργέτερον ἢ οἱ χρησμοδοί.——Ἔοικεν ὕτε διδακτὸν εἶναι ὕτε φύσει ἀρετὴ, ἀλλα θείᾳ μοίρᾳ παραγίγνεσθαι κἶωμένοις. Socrates apud Aeſchinem, Dial. I. cap. 13. p. 26, 28. Ed. Horrei p. 20, 21. Ed. Cler. & apud op Platon. Vol. III. p 379. Ed. Steph. p. 1314. Ed. Franc.

or art, but by divine inſpiration. Good men declare, to thoſe who are members of the ſame civil ſociety with themſelves, things which are to be, by divine inſpiration, more clearly than ſuch as deliver oracles. It ſeems to me that virtue is neither taught, nor comes by nature, but is a divine gift to ſuch as poſſeſs it." The ſame concluſion was made, after a long diſpute, by Plato *, in Socrates's name, in the following words: "Virtue is neither by nature, nor by teaching; but it comes by divine diſtribution, to thoſe who have it, without the help of human ſearch and induſtry." Theſe ſagacious obſervers of human nature were convinced, that goodneſs came neither by nature nor by inſtruction, without a ſupernatural aid, but they had only ſome faint glimmerings of light as to this matter; they had no clear conceptions about it, and they only propoſe it as a matter of conjecture, or, at moſt, as a problem. There is hardly to be found in the Heathen writers any thing more noble, and more agreeable to truth than this notion; yet ſome of thoſe who might have improved it, if natural light had been a good guide, took care to ſlight it. Hence we have this abſurd rant in Cicero †: "No one ever reckoned himſelf indebted

* In his dialogue called Meno, where the following words are laid down, as the ſum of the whole matter, which had been canvaſſed.

Ἀρετὴ οὔτε φύσει, οὔτε διδακτὸν, ἀλλὰ θείᾳ μοίρᾳ παραγιγνομένη, ἄνευ νῦ, οἷς ἂν παραγίνεται. Vol. II. p. 99, Ed. Steph. p. 427, 428. Ed. Francf.

The ſame thing is often inculcated by Plato, in other parts of his works. See likewiſe the ſeventeenth diſſertation of Maximus Tyrius, which is on this ſubject. P. 176, &c. Ed. Davis.

† Virtutem nemo unquam acceptam Deo retulit, nimirum recte; propter virtutem enim jure laudamur, & in virtute recte gloriamur; quod non contingeret ſi id donum a Deo, non a nobis haberemus.—Num quis, quod bonus vir eſſet, gratias Diis egit unquam? Cicero De Nat. Deor. Lib. III. c. 36. p. 335. Ed. Davis. See likewiſe a fooliſh harangue of Plutarch againſt Plato's notion, in the ſecond Volume of his works, abſurdly called his Morals, p. 439. of the Francfort and Paris Editions.

to God for virtue, and juſtly; for we are on good grounds commended for virtue, and glory in it, which could not be, if it was a gift of God, and we had it not from ourſelves. Whoever gave thanks to the gods on account of his being a good man?" It muſt be granted, that it thwarts the pride of fallen men to acknowledge themſelves indebted to God, for a power to do good; therefore it is no wonder that the generality of them have no notion of this matter.

The temperance, moderation, and contempt of riches, of ſome Heathens, are things for which they have been immoderately cried up by thoſe who would call themſelves Chriſtians; it muſt be owned, many of the Pagans ſhewed a leſs ſelfiſh ſpirit, than ſome modern dignified infidels, who, like hungry wolves, greedily gape after the fatteſt benefices in a Chriſtian church, the doctrine of which they deride. Not to take from any their due praiſe, it muſt yet be confeſſed, that ſuch as were moſt eminent in ſome of the before-mentioned virtues, gave way to great vices. Thus as to Socrates and Plato; what the apoſtle Paul * has ſaid of the Heathens in general, held true of them, 'that God gave ſuch up to uncleanneſs, 'through the luſts of their hearts, to diſhonour their 'own bodies between themſelves, who changed the 'truth of God into a lye, and worſhipped and ſerv-'ed the creature more than the Creator, who is God 'bleſſed for ever.' There have apologies been made fore the perſons mentioned, that they were not guilty of unnatural wickedneſs, or the love of boys, but had a ſort of ſublime exalted affection for a beautiful body, which was the ſeat of a refined mind: But any one who has obſerved in what an odious luſcious way they always ſpoke, when they were upon this head, muſt have leſs ſenſe than charity, if he can bring himſelf to believe that nothing of worſe than brutiſh luſt

* Rom. i. 24, 25.

was involved in what they talked of, in a rapturous manner, under the name of love. Plato, beſides, in his imaginary common-wealth, allowed the community of wives, though he has expreſſed himſelf ſo ambiguouſly, that this has been queſtioned.

There was, on occaſion, much of a public ſpirit, and a love to their country ſhewed by many of the Pagans; but this was allayed by an immoderate degree of pride, vain-glory, and obſtinacy. The moſt admired patriots made themſelves their end, in all which they did for their countries ſervice; and their whole aim was to have the empty applauſe of being heroes after their death. Their ſullenneſs of ſpirit appeared, in their ſo often murdering themſelves; and the imperfection of their natural light was ſhewed in their committing the greateſt of all ſins, under the notion of practiſing exalted virtue. It is ſurprizing, that ſo many fooliſh encomiums have been made, by ſuch as ſhould know better, on ſome Heathens, for things which ſhould render them the ſcorn of all wiſe men. Thus, for inſtance, how many times has Cato been ſet forth, as an inſtance of greatneſs of ſoul, in that he would not out-live the liberty of his country; when the truth is, he had too little a ſoul, and too envious a temper, to ſee Cæſar, a perſon againſt whom he had a rooted prejudice, have it in his power, as he had it in his nature, to forgive what he had done againſt him. Thus likewiſe Brutus has been cried up, as an inſtance of exalted virtue, only becauſe he, like a vile aſſaſſin, murdered the man with whom he cultivated a ſeeming friendſhip, and who had loaded him with favours, and afterwards, meanly and ignominiouſly, ſtabbed himſelf with the ſame dagger with which he murdered his friend, as ſoon as he found there was a likelihood that ſome others would make a greater figure in the world than himſelf. It is eaſy to call darkneſs light; but, when the matter is cooly weighed, it will be found, that

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ſome who have been moſt cried up among the Heathens, acted the part of mad men and deſperadoes, rather than of heroes and patriots.

It is the ſcripture only which gives us a right notion of true morality and exalted virtue. It is from thence only that we are clearly and diſtinctly informed, that it is not ſufficient for us to do what is materially good, unleſs we act out of a principle of love to that God to whom we are indebted for all the bleſſings we enjoy, unleſs we make his will our rule, and unleſs, in all our civil, moral, and religious actions, we aim at the advancement of his glory, 'in 'whom we live, move, and have our being.' It is in the lively oracles that we are taught, that we muſt not act from a ſelfiſh ſpirit, that we muſt not make our will and our humour the guide of our actions, and that we muſt not make vain-glory our end. It is from thence we learn, that we muſt repent of what we have done amiſs, be filled with holy ſorrow for our evil actions, watch our hearts, as well as our lives, and keep a guard upon our thoughts as well as upon our actions. It is only from the ſacred volumes that we are inſtructed to reſign ourſelves to the will of God, to practiſe ſelf-denial, to mortify the luſts of the mind, as well as the luſts of the fleſh, to be patient under afflictions, not through ſtoutneſs or ſullenneſs, but out of expectation that all our troubles will turn to our good, and willingly to take up our croſs, and follow Chriſt our Maſter, through much tribulation.—Theſe ſublime virtues are not taught in nature's ſchool, and were never practiſed by any who were left to bare natural light. We have ſure inſtruction as to theſe heads given us in the ſcripture, which is the word of the everliving God; and by that we are informed, that it is not in our power, who are fallen creatures, to render ourſelves good and virtuous, but that we are enabled, by God, to will and to do according to his good pleaſure, and

are, by his grace, aſſiſted to chooſe what is for our profit, and to do what is well-pleaſing in his ſight. It is by ſupernatural light that we are enabled to conclude, that we are not our own, being called of God, and redeemed by Chriſt, that we ſhould ſhew forth the praiſes of him that calls us to honour, glory, and immortality, and of him who reſcues us from wrath and condemnation, by his own blood, that when we have done all, we are unprofitable ſervants, having done no more than our duty; and that we are indebted for the power to do what we really perform, to the aids of the bleſſed Spirit, who makes us meet to ſee and enjoy God, in the happy realms of reſt which are above.

V. It is agreeable to the light of nature to allow the *immortality of the ſoul*, and a *future ſtate of happineſs and miſery*; but ſuch as have had no better light, have ever been uncertain, as to the after-exiſtence of the ſpirits they carried about with them, and took up with abſurd notions about a future world.

Some of the refined Heathens, nay, ſome who might have known better, if they had not through a conceit of the ſufficience of their reaſon, ſcorned Chriſtianity, have owned, that the ſoul was mortal. Of this herd was the demure Stoick, the emperor Marc Antonine, whoſe ſenſeleſs jargon is as follows*: "If ſouls remain for ever, how has the air contained them from eternity? Souls, when they are tranſlated into the air, after continuing there a while, are changed, poured out, and united with, and received into the ſpermatick principle of things, and ſo

* Ἐι διαμένουσιν αἱ ψυχαὶ, πῶς αὐτὰς ἐξ αἰδίου χωρεῖ ὁ ἀήρ— αἱ εἰς τ ἄερα μεθισάμεναι ψυχαὶ, ἐπὶ πόσον συμμεῖναι, μεταβάλλουσι, & ἐξάπτονται εἰς τ ὅλων σπερματικὸν λόγον ἀπολαμβανόμεναι, & τύτον τ τρόπον χρόνον ταῖς προσυνοικιζομέναις παρέχουσι. M. Anton. Lib. IV. c. 21. p. 53, 54. Ed. Oxon.

ſo give room for other ſouls." Some had better apprehenſions, as to the ſoul's noble nature, than this poor bigot; and as they looked on its immortality to be a thing probable, they have ſaid ſome excellent things on this ſubject; but yet if their ſentiments are nicely examined, it does not appear that they were got entirely above uncertainty, and it will not be found that they were willing to truſt to their own arguments. Hence Socrates is made by Plato, to conclude his defence of himſelf in this mean manner *: "Now it is time for me to go hence, to meet my death, and for you to depart, with a proſpect of enjoying life; which of us will have the advantage, is unknown to any one, except it is to God." Indeed, ſome have ventured to ſay †, that this expreſſion ſhewed the great humility of him who uttered it, but not his doubt about the happineſs of good men, in a future ſtate, but ſurely they imagine we muſt not uſe our ſenſes; for ſince it is ſaid, none knows whether it will be better with ſuch as go out of the world, than with ſuch as ſtay behind, it cannot be otherwiſe than that he who ſpoke this muſt be ignorant, which is more than being in doubt about the matter. If the ſeveral Pagan writers, who ſpeak about the ſoul's immortality, are carefully conſidered, it will appear, that as they uſe poor arguments, to prove the probability of this point, ſo they ſpeak doubtfully about it; and no wonder, ſince they were ſtrangers to the goſpel, by which 'life 'and immortality is brought to light.'

The conſcience of all men is under an impreſſion, that they muſt give an account of themſelves to God, and muſt be either happy or miſerable, in a future ſtate, according as they are abſolved, or condemned by

* Ἀλλὰ γὰρ ἤδη ὥρα ἀπιέναι ἐμοὶ μὲν ἀποθανουμένῳ· ὑμῖν δὲ βιωσομένοις· ὁπότεροι δὲ ἡμῶν ἔρχονται ἐπὶ ἄμεινον πρᾶγμα, ἄδηλον παντὶ πλὴν ἢ τῷ Θεῷ. Plato in Apol. Socratis, cap. 23. p. 47. Edit. Cant. Vol. I. p. 42. Ed. Steph. p. 37. Ed. Francf.

† Plea for Human Reaſon, p. 26.

by him. Many of the Heathens were perſuaded of the ſoul's immortality from thinking on its noble nature; but they did not care to be poſitive, neither were they willing entirely to truſt their own arguments. As the reſult of this imperfect aſſent, to the ſoul's immortality, almoſt all nations have entertained a notion of a ſtate of happineſs and miſery after death; but the ideas the Heathens took up with of it, were extremely low. Some thought that the ſoul paſſed, by way of tranſmigration, either into the body of another man, if virtuous, or to animate beaſts, if otherwiſe; than which nothing can be more ridiculous: The beſt account that they gave of a ſtate of miſery was, that it was confinement in a dark priſon, where guilty men were incloſed with rocks, bound in chains, and laſhed by furies, with whips of ſerpents; and they repreſented the ſtate of happineſs, as a place where juſt men enjoyed reſt, in treading pleaſant fields, and repoſing themſelves in fragrant bowers; and they made them to wear away their hours with innocent, though unprofitable, amuſements: but they had no conceptions of their being happy in the preſence of God, or enjoying communion with him. We may from reaſon render extremely probable, if not demonſtrate, the immortality of the ſoul; but the light of nature affords us very little help, as to the knowledge of a future ſtate. It is the ſcripture that informs us, that 'the wicked ſhall go into everlaſting puniſhment,' where conſcience will always torment them; and that 'the righteous ſhall go into life eternal,' where they will not be employed in low and mean ſervices, but will be for ever taken up in the delightful work of praiſing their God, without any ſin to diſturb them, and without any grief to rack them: There they will enjoy eaſe and reſt, but will not be unactive; there they will have the delightful ſociety of angels and archangels; and there they will behold the face of their Redeem-

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er in righteouſneſs, and will have this aſſurance to add to the pleaſure of their ſtate, that their happineſs will never ceaſe, and their joys will never end.

The APPLICATION.

When we, who enjoy the light of revelation, reflect on the imperfect notions, which the moſt refined among the Pagans had of the moſt momentous points; ſuch as the Unity of God, the corruption of man, the way to be reconciled to an offended Creator, the nature of virtue, and a future ſtate, things in which all mankind is equally concerned, we ſhould reckon it a great privilege that we are not left to the dim light of nature, but have a more ſure guide afforded us than bare reaſon, in religious matters. When we look into the writings of the ancient Greeks and Romans, we find that they have left us as complete models of hiſtory, as beautiful pieces of poetry, and as fine ſpecimens of oratory, as any which have been compoſed by moderns, who yet enjoy the advantage of having them to copy after: nay, it may be ſaid *, that, as to works of genius, the writers of a later date have very ſeldom equalled, and never have exceeded the antients, only in things

* I do not know any modern hiſtory that can compare with thoſe wrote by Thucydides, Dionyſius, Salluſt, and Livy. As to the higher ſort of poetry, we have ſome pieces in the Didaſcalic kind, wrote by Fracaſtorius, Vida, Angelius Bargeus, Palearius, D. Heinſius, which exceed much any thing left of the ancients, except Virgil's Georgics: In the Epic kind, we have nothing comparable to Homer and Virgil, which is without a mixture of the Chriſtian religion; by the help of this, Vida, in his Chriſtias, Mr. Spenſer and Mr. Phineas Fletcher, in their allegorical writings, and, above all, Mr. Mllton, in his Paradiſe Loſt, have exceeded all the Pagan writers in true ſublimity. In the more raiſed parts of oratory, Demoſthenes and Cicero have never been equalled by any moderns, except by the Chriſtian preachers, whoſe plainneſs has ſomething in it more grand than all their flouriſhes.

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compoſed in a ſacred ſtrain, they have vaſtly outdone them in true ſublimity. The reaſon of re-remarking this is, that none may go away with a conceit, that the ancients had leſs ſenſe and reaſon than the moderns. In things which depend merely on intellectual abilities, they ſhewed themſelves ſuch great maſters, that is juſtly reputed the greateſt perfection, in a piece wrote now, to come any ways up to them. However, theſe great maſters of reaſon, theſe wonderful proficients in polite attainments, run into the moſt childiſh abſurdities, when they meddled with the important matters of religion, which yet are of univerſal concern. As this ſhews how unfit reaſon, as it is now in men, is to be a guide in ſacred matters, ſo we ſhould take occaſion, from hence, to be very thankful, that we enjoy the light of the goſpel.

When a celeſtial herald was ſent to proclaim to ſome ſhepherds, near Bethlehem, the birth of the Lord of life, he called the meſſage which he was to deliver, glad tidings of great joy, when he thus ſpoke to them *; 'Fear not, I bring you glad tidings of great joy, which ſhall be to all people; for to you is born, this day, in the city of David, a Saviour, which is Chriſt the Lord.' As the harmleſs ſhepherds were tending their fleecy care, they were frighted at the ſudden ſight of an angel coming in a glorious majeſtic form; but the meſſenger of peace took care to inform them, that he came not as an executioner of divine vengeance, that therefore they ſhould not be diſcouraged, ſince he was to proclaim in their ears the beſt news that ever mortals heard; which glad tidings were, that a Saviour was actually born into the world. Theſe tidings occaſioned great joy in the inhabitants of heaven; † for 'ſuddenly there was with the angel a multitude of 'the heavenly hoſt praiſing God, and ſaying, Glo-

* Luke ii. 10, 11. † Luke v. 13, 14.

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'ry to God in the higheſt, and on earth peace, and 'good-will to men.' The goſpel was called glad tidings of great joy, eminently, as it is made known the actual birth of the Saviour of the world to the ſhepherds; and, indeed, the divine revelation, in the goſpel, of the whole method of man's ſalvation, makes it a meſſage of joy and peace, to all who have a value for their own intereſt. It is from the ſcriptures of truth that we are informed, that the divine Perſons conſulted about our welfare, and laid the plan of our happineſs before the heavens were ſtretched over the empty place, and the earth was hung upon nothing. God the Father choſe to ſalvation a number of the poſterity of man, and entered into a covenant with God the Son, as the Head of the elect, and with all the elect in him, as his ſeed. The oracles of truth declare to us, that, according to the covenant of grace, the Son of God appeared as the Saviour of man, who had deſtroyed himſelf and, that he might accompliſh the great work he had undertook, aſſumed the human nature into union with his divine perſon, lived a life of ignominy and diſgrace, and died a ſhameful and a painful death on the croſs: They aſſure us, in the moſt poſitive manner, that he who was born a child, who appeared as a mean man, and who died as a malefactor, was no leſs than the mighty God, one inveſted with infinite power; who conſequently was able to bear the divine wrath, to offer up to infinite juſtice a proper ſatisfaction, and to make way for mercy to be glorified, without any other divine perfection being injured: The goſpel reveals the perfect righteouſneſs of this great Saviour, as the righteouſneſs which, being imputed to the guilty, can juſtify them before God, or give them a right to forgiveneſs of ſins, to the favour of the ſupreme Potentate, whom they have provoked, and to everlaſting happineſs. It is in this that the Holy Spirit is promiſed, to quicken, renew, and

ſanctify

ſanctify thoſe for whom Chriſt died; to enable them to follow holineſs, or to practiſe virtue, out of love to God, and with an aim to advance his glory; to ſtrengthen them, and ſupport them, that they may grow in grace, and perſevere in true godlineſs; to comfort them by working in them peace, joy, and hope; and to bring them, at laſt, to the land of uprightneſs: In fine, it is the ſcripture which declares to us, that the departing ſpirits of ſuch as truſt in Chriſt, are conveyed into the preſence of God, to partake of the moſt ſubſtantial joys, and that their bodies ſhall be raiſed in glory, when Chriſt, who is their life, and the God of their ſalvation, ſhall appear. Theſe glorious things we, who have the ſcriptures, know from thence; and ſeeing, through the tender mercies of our God, this goſpel light has viſited us, we ought to abound in thankfulneſs, and ſhould rightly improve the knowledge with which we are bleſſed. And as we ſhould be ſenſible of our own mercies, ſo we ſhould greatly pity ſuch muddy ſouls, as are enamoured with the darkneſs of Paganiſm, and chooſe obſcurity rather than light, becauſe their pride is great, their apprehenſions are condenſed, and their deeds are evil.

When we receive the ſcripture account of the Father, the Son, and the Spirit, concerning themſelves in our ſalvation, we may with rapture cry out, "O the depth of the love of theſe divine Perſons, which, in the full extent of it, paſſes knowledge." But can we be enough affected with a ſenſe of it? Alas! no; not as long as we ſojourn in theſe curtains of diſtance: We cannot ſing their praiſes in ſo exalted and ſo rapturous a ſtrain, as we ought; how do Hoſannahs languiſh on our tongues? And how does our devotion die? This will be our caſe as long as we have abode in a country of ſeparation, and are ſtrangers in a ſtrange land. We cannot then but be wiſhing that the hour may come, and the day may haſten,

haſten, when we ſhall put off the rags of our mortality, and be clothed with the white attire of innocence, and ſhall take up our abode in the amiable tabernacles, which are ſpread on the mountains of ſpices. There, there, and no where elſe, in the company of angels and archangels, and of all who have waſhed their robes in the blood of the Lamb, and have trod the path to glory before us, we ſhall ſtrike the ſtrings of the heavenly lyres with ſkilful hands, and ſhall raiſe our voices to a due pitch, to ſound forth, to all eternity, the high praiſes of the Father, who choſe us to ſalvation; of the Son, who redeemed us from wrath; and of the Spirit, who made us meet for, and conducted us to the peaceful provinces of joy and reſt.

To the three divine Perſons, the Father, the Son, and the Holy Spirit, the one living and true God, whom we adore, be ſupreme honour and glory, now, henceforth, and for evermore. Amen.

5 JY61

THE DOCTRINE OF PARTICULAR ELECTION STATED and DEFENDED:

IN TWO

SERMONS.

By Mr. JOHN SLADEN,

Miniſter of the Goſpel.


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SERMON I.

2 THESS. ii. 13.

We are bound to give thanks always to God for you, brethren, beloved of the Lord; becauſe God hath, from the beginning, choſen you to ſalvation, through ſanctification of the Spirit, and belief of the truth

AS pride was the great ſin, and proved the ſad fall of our firſt parents, ſo it is the prevailing vice and damning evil of their poſterity: They, in affecting to be as God, knowing good and evil, ruined themſelves; and we, in following their pernicious example, bring ſwift deſtruction upon ourſelves; 'Vain man would be wiſe, though he is born as 'the wild aſſes colt,' a poor unthinking ignorant creature. We either aſpire after the knowledge of what God has not revealed, and pretend to dive into the ſecrets of his counſel, or we reject and quarrel at what he has declared, becauſe it ſets us low, and advances the riches of divine grace and wiſdom, and aſcribes all glory to God, and will not allow us to boaſt of any thing of our own. From hence it is, that men ſpeak evil of the things they know not, and ſwell into an oppoſition to thoſe truths that they cannot fathom, and which tend to lower their exalted pride. What was ſaid of the man of ſin, in particular, is too juſtly applicable to all men by nature:

'He oppoſes and exalts himſelf above all that is call-
'ed God, or that is worſhipped; ſo that he, as
'God, ſits in the temple of God, ſhewing himſelf
'that he is God *.'

The grand controverſy, between corrupt nature, and the almighty God, is not whether any or all of the human race ſhall be ſaved; but who ſhall have the glory of ſalvation abſcribed to him, God or the creature. The pride of man prompts him to ſay, the glory of ſalvation is due to me, for I ſave myſelf; but the great Jehovah juſtly challenges the glory of ſalvation to himſelf, and ſays, I will have all the glory thereof, for it is by my ſovereign and efficacious grace that men are ſaved. Thus pride is the unhappy parent of unbelief, and a principal cauſe of the enmity there is in the carnal mind againſt God; yea, this is at the bottom of all the rude oppoſition made to thoſe doctrines of ſcripture, which illuſtrate and advance the almighty power and free grace of God in the ſalvation of ſinners.

Whence is it that the doctrines of ſpecial election, of efficacious grace in regenerarion and converſion, of juſtification by the imputed righteouſneſs of Chriſt, and of the infallible perſeverance of the ſaints, tho' ſo clearly revealed, and ſtrongly proved in the word of God; are, notwithſtanding, ſo generally denied, oppoſed, and ridiculed? but becauſe they give all the glory of ſalvation to God, and will not allow man ſo much as to boaſt a little. This, I apprehend to be the main reaſon of the furious aſſaults that, in all ages, have been made againſt theſe glorious truths; but "let God be true, and every man a liar †:"
'To God belongeth mercy, but to us ſhame and
'confuſion of face ‡.' 'O the depth of the riches,
'both of the wiſdom and knowledge of God! How
'unſearchable are his judgments, and his ways paſt
'finding

* 2 Theſſ. ii. 4. † Rom. iii. 4. ‡ Dan. ix. 7, 8, 9.

'finding out! Who has known the mind of the 'Lord, or who has been his counſellor? Or who 'has firſt given to him, and it ſhall be recompenſed 'to him again? for of him, and through him, and 'to him, are all things: To whom be glory for e-'ver, Amen *.'

The words of our text give us an account of the ground of the difference between the believing Theſſalonians, and thoſe reprobates that the apoſtle is ſpeaking of, in the context: 'They, ſays he, ſhall 'be damned, but you ſhall be ſaved; they believed 'not the truth, but had pleaſure in unrighteouſneſs; 'you have believed, and are ſanctified; they receiv-'ed not the love of the truth, that they might be 'ſaved, you have been effectually called, through 'the goſpel, to the obtaining the glory of our Lord 'Jeſus Chriſt.' A wide and awful difference! But whence ariſes this diſcrimination? What is the cauſe and reaſon of it? How comes it about that theſe Theſſalonians ſhall be ſaved, and the others ſhall not be ſaved? That theſe receive the truth in the love of it, and the others do not thus receive it? The apoſtle tells us, that it is the diſtinguiſhing grace of God in election; they had the goſpel preached to them, as well as theſe Theſſalonians, but they refuſed it, and choſe darkneſs rather than this light; theſe received it with pleaſure, and walked with comfort in the light of it; and the reaſon is, becauſe God had, from the beginning, choſe them to ſalvation: 'We are bound to give thanks always to God for 'you, brethren, beloved of the Lord; becauſe God 'has, from the beginning, choſen you to ſalvation, 'through ſanctification of the Spirit, and belief of 'the truth.'

Some †, by the word *beginning* here, underſtand the beginning of the apoſtle's preaching the goſpel to theſe Theſſalonians, and would have the words to be

* Rom. xi. 33, 34, 35, 36. † Whitby.

be read thus, Becauſe God has, from the beginning (of our preaching to you, ſhewed that he had) choſen you to ſalvation, through ſanctification of the Spirit, which gives the earneſt of it, and makes us meet for it, and belief of the truth, which promiſes it. I am glad to find ſuch a paraphraſe as this upon the text, given by one who was a known oppoſer of our doctrine; for though his ſenſe of the words, "From the beginning," is certainly wrong, as I may ſhew hereafter; yet the expoſition in general is ſo far from being repugnant to the doctrine of particular election, that it abundantly confirms it.

Another * commentator gives this as his ſenſe of the text; 'We are bound to give thanks to God al-'way for you, brethren, beloved of the Lord; be-'cauſe he has, from the beginning, choſen you to 'ſalvation, through ſanctification of the Spirit, and 'belief of the truth;' that is, ſays he, "becauſe he has been ſo favourable to you above others, as to appoint the goſpel to be preached to you, and you to be called to the faith of Chriſt ſo early, and to be taken out of that wicked generation by the preaching of the goſpel, and that grace which is annexed to it, and by your receiving the truth." But this interpretation of the words is ſo very low and jejune in itſelf, and ſo contrary to the plain meaning of the text, that the common reader, may eaſily diſcern the weakneſs and falſeneſs of it. I ſhall therefore give what I apprehend to be a juſt paraphraſe upon the words: 'We are bound to give thanks to God for 'you, brethren, beloved of the Lord; becauſe God 'has, from the beginning, or, from eternity, choſen 'you to ſalvation, even eternal life, through ſancti-'fication of the Spirit, and belief of the truth, as 'the neceſſary means, whereby you are to enjoy this 'ſalvation.'

In the words we may obſerve theſe ſeveral parts.

1. The

* Hammond.

1. The affectionate *compellation*; 'Brethren, be-'loved of the Lord.' *Brethren*, a title denoting nearneſs of relation, and carrying in it ſtrong affection. *Beloved*, not only of us apoſtles, but of the Lord. Bleſſed are they who are beloved of the Lord; therefore perſons are drawn to God in time, becauſe he loved them from everlaſting *: 'We love 'him, becauſe he firſt loved us †:' he redeemed and pardons us, becauſe he loved us ‡.

2. We have the apoſtle's acknowledgment of *praiſe* due to God on the account of theſe Theſſalonians; 'We are bound, or we ought, to give thanks 'always to God for you.' We do give thanks, and we look upon ourſelves as obliged to do ſo. We give thanks to God on your behalf, and that not occaſionally, or for a time only, but inceſſantly, *always*. This ſhews the high opinion the apoſtle had for the bleſſing beſtowed on theſe perſons, and was a teſtimony of the great reſpect he had for them.

3. We have the *ground* and *cauſe* of the apoſtle's acknowledgment of praiſe due to God for theſe Theſſalonians; and that is, their *election* of God: 'becauſe God hath choſen you to ſalvation.' This is an evidence that they were beloved of the Lord, and this is the foundation of praiſe to God for them.

Here we may obſerve; the *act*, choſen; *hath choſen*, or elected. It is ſuch a choice as diſcriminates them from others, and it is a choice will ſecure the end. The *agent*, God; *God hath choſen*. God who made you, God whom you had rejected and affronted, God who has power and authority to chooſe whom he pleaſes, he hath choſen: and the object or perſons choſen, you Theſſalonians, once unbelieving and unholy, but now faithful and ſanctified. God has choſen you, who might juſtly have rejected you;

* Jer. xxxi. 3. † 1 John iv. 19. ‡ Rev. i. 5.

you; he has choſen you, when he refuſed others: he choſe you before you choſe him. This appears,

4. From the *antiquity* of the choice, *from the beginning*; not from the beginning of your effectual calling, nor of our preaching to you, nor of the goſpel, nor of time, but from eternity: for though the phraſe, *from the beginning*, ſeems to have reſpect to time, yet by it eternity is generally to be underſtood, in the ſacred writings; as where God is called the *antient of days*, to ſignify his eternity*; and where wiſdom, ſpeaking in the perſon of Chriſt, ſays, 'I was ſet up from everlaſting, from the be-'ginning, or ever the earth was †:' And that this muſt be the ſenſe of the words, in our text, is evident, from that place where God is ſaid to chooſe us in Chriſt, 'before the foundation of the world ‡.'

5. We have the *end* of the choice, or the bleſſing that they were choſen to, even *ſalvation*: Not to external privileges, not to the enjoyment of the goſpel, not to the means of ſalvation only, but to ſalvation itſelf; complete and final ſalvation, even to eternal life. This was what God had choſen them to; and this was to be the conſequence of their faith and ſanctification. That this muſt be the meaning of ſalvation here, is indiſputable; not only from the following words in the text, which tell us, that they were choſen to ſalvation, 'through 'ſanctification of the Spirit, and belief of the truth,' but alſo from the ſubſequent verſe; 'Whereunto 'he called you, by our goſpel, to the obtaining the 'glory of our Lord Jeſus Chriſt;' *i. e.* to which ſanctification and faith he called you, by the preaching of our goſpel to you, that you might by theſe obtain the glory of Chriſt, which is your ſalvation. Here is ſalvation mentioned, not only diſtinct from ſanctification and faith, but from the goſpel, the means

* Dan. vii. 9. † Prov. viii. 23. ‡ Eph. i. 4.

means of ſalvation: and therefore by it muſt be meant eternal ſalvation, conſiſting in our obtaining the glory of Chriſt, or 'beholding his glory *.'

6. We have the *means* in the uſe of which they were to enjoy the ſalvation, to which they were choſen to; and they are ſanctification and faith: 'He hath choſen you to ſalvation, through ſanctifi-'cation of the Spirit, and belief of the truth.' God did not chooſe them to ſalvation, without holineſs and faith; he did not, by one decree, chooſe them to ſalvation, and, by an after-act, determine the means; he did not chooſe them to ſalvation, becauſe they were holy and faithful; he did not chooſe them to a poſſible or probable ſalvation, that is, provided they performed the conditions of ſalvation, and did believe they were holy, which he left entirely to their own choice; but he choſe them, by one determinate decree, to a certain ſalvation, which they ſhould infallibly obtain, through faith and ſanctification: and theſe two, even ſanctification and faith, the apoſtle here joins together, to let us ſee that they are inſeparable; and to aſſure us, that they ſhall both be found in all thoſe whom God will ſave.

From the words thus divided and explained, we may obſerve,

(1.) "That there are a certain number of fallen "Adam's race, whom God has choſen to ſalvation." The Theſſalonians in the text were, as elect, plainly diſtinguiſhed from thoſe of whom the apoſtle had been ſpeaking, in the foregoing context; not as choſen to the external means of ſalvation, for, in this ſenſe, the others were choſen as well as them, but as choſen to eternal life. Election cannot properly be univerſal; the very nature of the act ſuppoſes a refuſal of ſome. There being ſome elect, certainly infers ſome non-elect: 'There is a rem-'nant,

* John xvii. 24.

'nant, ſays the apoſtle *, according to the election 'of grace;' and a remnant can never be all.

(2.) "When God chooſes perſons to an end, he "alſo determines the means to that end." The ſame decree, that deſigns any perſons to ſalvation, aſcertains the means for the obtaining of that ſalvation: And theſe are declared to be faith and holineſs; for 'he who believes not, ſhall not ſee life; but the 'wrath of God abides on him †:' 'and without 'holineſs no man ſhall ſee the Lord ‡.' 'God has 'choſen you to ſalvation, through ſanctification of 'the Spirit, and belief of the truth.' God has choſen you to ſalvation, and therefore he has ſanctified your ſpirits, or rather has given you his Spirit, to ſanctify you, and make you to believe the truth of his goſpel. Faith and holineſs are not the cauſes of election, but are the neceſſary means by which the elect enjoy that ſalvation, to which God chooſes them, and may properly be ſaid to be a part of the ſalvation decreed, if there is any juſtice in the diſtinction of ſalvation into initial and final.

If faith and holineſs were the cauſes of election, then it would not be of grace, according to the apoſtle Paul's way of reaſoning; 'If by grace, then 'is it no more of works, otherwiſe grace is no more 'grace; but if it be of works, then it is no more 'grace, otherwiſe work is no more work; but the 'election is of grace ‖.' If faith and holineſs were the cauſes of election, God could not be ſaid to chooſe us that we might be holy; for holineſs cannot in the ſame reſpect be both cauſe and end: We cannot be choſe to it and for it both, but God choſe men that they might be holy §. If faith and holineſs were the cauſes of election, then God could not be ſaid to chooſe us firſt, but we rather to chooſe him

* Rom. xi. 5. † John iii. 36. ‡ Heb. xii. 14.
‖ Rom. xi. 5, 6. § Epheſ. i. 4.

him firſt; whereas our Saviour tells his diſciples, 'Ye have not choſen me, but I have choſen you, and 'ordained you, that you ſhould go and bring forth 'fruit *a*.' If faith and holineſs were the cauſes of election, then there would be no room for that objection of the non-elect; 'Why does he yet find 'fault? for who has reſiſted his will *b*? Nor would the anſwer the apoſtle gives to the objection be pertinent; 'Nay, but, O man, who art thou that re-'pliest againſt God? Shall the thing formed ſay to 'him that formed it, Why haſt thou made me thus? 'Hath not the potter power over the clay, of the 'ſame lump to make one veſſel to honour, and ano-'ther to diſhonour? What if God, willing to ſhew 'his wrath, and to make his power known, endur-'ed, with much long-ſuffering, the veſſels of wrath 'fitted to deſtruction; and that he might make 'known the riches of his glory, on the veſſels of 'mercy, which he hath before prepared to glory? 'Even us whom he has called not of the Jews only, 'but alſo of the Gentiles *c*:' 'So then it is not of 'him that wills, nor of him that runs, but of God 'that ſhews mercy *d*.

(3.) "Election is an eternal purpoſe of God to "ſave." The Socinians and Remonſtrants aſſert it to be only a temporal act, and ſo confound election with effectual calling; whereas the ſcriptures ſpeak of them as diſtinct things, aſſerting our vocation to be a temporary act, and our election to be an eternal purpoſe of God: Thus when our Saviour ſays, 'Many are 'called, but few are choſen *e*;' and when the apoſtle Paul ſays, 'Whom he predeſtinated, them he alſo 'called,' and ſpeaks of perſons as 'called accord-'ing to the purpoſe of God *f*;' here is a plain diſtinction between being called, and being choſen and predeſtinated: So when the apoſtle, in the text and

a John xv. 16. *b* Rom. ix. 19. *c* Chap. ix. 20, —24.
d Chap. ix. 16. *e* Matt. xx. 16. *f* Rom. viii. 30, 28.

context, talks of being 'choſen in the beginning to 'ſalvation, and of being called by the goſpel;' and, in another place, of God's 'purpoſe and grace, 'which was given us in Chriſt Jeſus, before the 'world began *g*; he plainly declares to us, that, though our vocation is temporary, our election is an eternal act of God. This is demonſtrable from the pre-ordination of Chriſt to be a ſacrifice; 'who ve-'rily was fore-ordained before the foundation of the 'world, but was manifeſt in theſe laſt times for be-'lievers *h*;' and who was 'a Lamb ſlain from the 'foundation of the world *i*.' I might add to theſe that text, where Chriſt's people are ſaid to 'inhe-'rit a kingdom prepared for them, from the foun-'dation of the world *k*.' All which ſcriptures do abundantly prove to us, that election is an eternal purpoſe of God to ſave, and ſo to be diſtinguiſhed from our actual ſalvation, both in whole, and in part.

(4). "To be choſen of God to ſalvation, is mat-"ter of great thankfulneſs." This is a greater bleſſing than to be choſen as Iſrael of old was to Canaan, a land-flowing with milk and honey; or as David, to be choſen a king; or as Jeremiah, to be a prophet; or as John, to be a fore-runner of Chriſt; or as Paul, to be an apoſtle of Chriſt. It is a greater bleſſing than to be choſen univerſal monarch of the world: This is the very fountain and foundation of all bleſſedneſs.

Before I enter upon what I particularly deſign, from theſe words of the text, I would beg leave to lay down a few premiſes, which may ſerve to direct us in judging of and cenſuring the doctrine of election. As,

1. The doctrine of an election is ſo fully and clearly revealed in the word of God, that Chriſtians of all perſuaſions profeſs to believe it, though they

g 2 Tim. i. 9. *h* 1 Pet. i. 20. *i* Rev. xiii. 8. *k* Matt. xxv. 34.

differ

widely in their ſentiments about the nature and extent of it; wherefore the doctrine ought not to be condemned in the groſs, and it betrays great weakneſs and egregious folly to take offence at the very word.

2. There is no doctrine, though never ſo plainly laid down in the ſacred ſcriptures, but what ſubtil and ſelfiſh men have formed ſome objections againſt.

3. We ought not to deny, or to be ſtaggered in our minds about a doctrine we have received, becauſe of ſome objections raiſed againſt it, which, it may be, we cannot, at preſent, anſwer; for, if ſo, there is no doctrine but what we ſhould be tempted to deny, at one time or other.

4. In order to a ſettled belief of any controverted doctrine of faith, we ought carefully to weigh and conſider the ſeveral arguments and objections for and againſt it, and to be determined on that ſide of the queſtion where the chief ſtrength lies.

5. In our enquiries after revealed truths, we ſhould have an immediate dependance on the divine Spirit, to enlighten our minds, and to lead us into knowledge of ſaving doctrines; otherwiſe we can never be ſincere enquirers after truth.

6. Perſons ſhould not cenſure a doctrine as damnable, unleſs they are to prove that it is falſe, and then the belief of it is hazardous to ſalvation. This I particularly mention, becauſe many perſons have been very laviſh in throwing the black epithets of unmerciful, deſtructive, and damnable, upon this doctrine of ſpecial determinate election.

Having laid down theſe rules, by way of premiſe, I proceed now to the main thing I intend, from the words of our text, and that is, according to the province aſſigned me, in this Lecture, to open and vindicate the great and important doctrine of *ſpecial election*. And the method which I propoſe, through

divine aſſiſtance, to purſue in this affair, will be this:

I. I ſhall ſtate the caſe in hand, and explain what I take to be meant by this doctrine.
II. I ſhall produce poſitive proof to confirm it.
III. I ſhall conſider the arguments and objections brought againſt it. And,
IV. I ſhall make ſome application.

It cannot be expected that I ſhould diſcuſs this doctrine in all its parts and properties, in the narrow compaſs to which I am confined: I ſhall therefore chiefly apply myſelf to what I take to be the main controverſy of the preſent day, as to the article of election; and that is, whether there is ſuch a thing as a perſonal abſolute election to ſalvation, in contradiſtinction to a general national election to church privileges, or to the means of ſalvation, and to a conditional indeterminate election to ſalvation.

I. I am to explain the doctrine. And here I would give the various ſenſes of the word *election*, eſpecially in the book of God; and then lay down the different opinions of perſons about the doctrine.

1ſt, As to the different acceptations of the word. Sometimes it has reſpect to *excellency*; and thus it is referred both to perſons and things: to *perſons*, ſuch as have any uncommon or peculiar excellence, are ſaid to be choſen, or choice perſons; and that whether it refers to ſuperior ſtature, and external appearance, as in the caſe of Saul, who was called 'a choice young man, becauſe, from his ſhoulders 'and upwards, he was higher than any of the peo-'ple *l*;' or to any excellency of art, 'as the ſeven 'hundred left-handed men are called choſen men, 'becauſe

l 1 Sam. ix. 2.

'because every one could sling stones to an heir's 'breadth, and not miss *m*;' or to uncommon courage and might, as where it is said *n*, 'Abijah set the 'battle in array, with an army of valiant men of 'war, even four thousand chosen men: Jeroboam 'also set the battle in array against him, with eight 'hundred thousand chosen men, being mighty men 'of valour.' Thus the word is applied to persons. We find it also applied to *things* that are excellent: Thus we read of *chosen chariots* o, and of *choice sheep* p. Whatever is excellent, is said to be elect or chosen, in the style of the Hebrews, because when persons choose, they generally pick out the best, and most valuable from among the rest.—Sometimes the word *election* signifies a choosing to a particular *office* and *employ*, whether civil or sacred: Thus Saul is said to be *chosen* to be a king *q*; and Judas is said to be *chosen* to the apostleship *r*.—Sometimes it signifies a choosing to external *privileges*, and this not of private and single persons, but of whole bodies and communities. Thus the people of Israel are said to be an *elect and chosen people*, in many places of the Old Testament, because God had distinguished them from all other nations, by conferring peculiar blessings upon them. —Sometimes it may refer to those who, under the gospel, have been *proselyted* to the Christian faith, and enjoy the means of salvation; whence the converted Jews are said to be a *chosen generation* s: but more usually by this term is meant an election to eternal life and salvation. And here sometimes we find the word spoke objectively, for the persons chosen, *the election hath obtained* t; i. e. the elect, or persons elected.—Sometimes it is taken formally for the act of

m Judges xx. 16. *n* 2 Chron. xiii. 3. *o* Exod. xiv. 7.
p Neh. v. 18. *q* 1 Sam. x. 24. *r* John vi. 70.
s 1 Pet. ii. 9. *t* Rom. xi. 7.

of God in chooſing, which is called the *election of grace* u, and the *purpoſe of God according to election* x.

2*dly*, I proceed now to ſtate the different opinions of perſons, as to the doctrine of election.

(1.) Some by election underſtand no more than a general *national* election, an election to the external means of ſalvation. As the Jews were ſaid to be an elect people, becauſe they had the ſtatutes and ordinances of God; and England may be called an elect nation, as being favoured with the enjoyment of the goſpel, while other nations have not the means of grace. But, though we allow that there is an election, thus general and external, yet this cannot be all that is meant by election, becauſe we often meet with a *particular* and *perſonal* election, and an *election to ſalvation*, in the ſacred ſcriptures.

(2.) Some, by election, ſuppoſe no more to be intended, than a *conditional decree*, or purpoſe of God, to ſave all that believe in Chriſt, repent of their ſins, and yield ſincere obedience to him. But we ought to diſtinguiſh between a promiſe and a purpoſe, a declaration and a determination. God does, indeed, by his revealed will, declare, that all who believe and repent, ſhall be ſaved; but we are no where told that he has decreed to ſave men upon theſe precarious conditions. God cannot properly be ſaid to decree men to ſalvation, provided they believe and repent, or to decree to ſave thoſe who believe and repent. Becauſe,

[1.] Faith and repentance are not the conditions of God's decreeing ſalvation to any, but the qualifications of the perſons, whom God has abſolutely decreed to ſave. God has not decreed to ſave men upon the conditions of faith and repentance, but he has determined to give faith and repentance to all whom he has decreed to ſave; and accordingly he has

u Rom. xi. 5. x Chap. ix. 11.

has declared theſe to be neceſſary qualifications in all ſaved ones.

[2.] If God decreed men to ſalvation upon theſe conditions, election would not be of *grace;* for if any work performed, or to be performed by us, is the cauſe of God's chooſing us, God cannot be ſaid to chooſe us freely; nor can it be an act of grace, according to the apoſtle Paul's way of arguing *y*, which we obſerved before.

[3.] Election, according to the ſcripture notion of it, is effectual to ſalvation. God will give faith and eternal life to all his choſen; wherefore it cannot be a mere conditional decree, to ſave thoſe that believe and repent, without ſecuring the faith and repentance of any: But more of this hereafter.

[4.] If God was to decree ſalvation to men upon the uncertain conditions of faith and repentance, the will of God muſt, in a moſt important affair, depend on the will of man; nor could God abſolutely determine the ſalvation of any one ſoul, till he was to ſee how the will of man would turn; nay, not till his perſeverance to the end, and that will not be till death.

[5.] According to this notion, no one may be ſaved; for if God has only determined to ſave thoſe who believe and repent, and not decreed to give faith and repentance to any, it may ſo happen, that not one perſon ſhall eventually be ſaved, notwithſtanding this decree of God; for, if it is left to every man's free will, to believe and repent, whatever boaſts we may make of its power, we have from hence no poſitive aſſurance that any one ſhall believe and repent.

(3.) Some, by election, underſtand no more than a *temporary ſeparation*, *calling*, and *converſion;* but this is the *effect* of election, and not election itſelf.

We

y Rom. xi. 5, 6.

We are called 'according to God's purpoſe; and 'whom he predeſtinated, them he alſo called z.' Now, predeſtination and the purpoſe of God muſt be very different from calling, which proceeds from it, unleſs the cauſe and the effect are the ſame thing. Election is frequently ſpoke of as an act of God, in eternity; and therefore it cannot be a mere temporary act: The evidence of our election is in time, the decree itſelf is from eternity.

(4.) Some, by election, underſtand the *eternal purpoſe of God* to ſave certain and particular perſons. Now, under this general notion of it, we ſhall find the ſentiments of men to be very different: Some tell us, that it is *for* faith and good works foreſeen; but if we are choſe *to* faith and good works, we cannot be choſe *for* them. God does not foreſee that men will believe and be holy, and from hence chooſe them to ſalvation; but he foreſees that men will believe and be holy, becauſe he has choſe them to ſalvation, through faith and holineſs. God cannot be ſaid to foreſee that any will believe and be holy, to whom he has not determined to give theſe ſaving principles; and he has determined to give them only to thoſe whom he has choſen to ſalvation. Some aſſert, that God, in electing certain perſons to ſalvation, had no regard to the fall; that election reſpects men only as creatures of his making, and not as creatures that had fallen from him; but tho' the ſovereignty of God may herein ſeem to have a wonderful diſplay, yet I cannot think that his other divine perfections are glorified by this opinion. Some allow of a particular election, but deny any ſuch thing as a non-election or preterition: they grant, that a certain number ſhall infallibly be ſaved, but, at the ſame time, affirm, that all may be ſaved if they will. This is an opinion that is abſurd in its very nature, as well as it is evidently contrary to the

z Rom. viii. 28, 30.

the word of God. Some tell us, that they believe both an election and a reprobation; but farther ſuppoſe, that there is a middle ſort of perſons, who are neither elect nor reprobate, and who may yet be ſaved: But this is a notion of which we have no footſteps in the word of God, and which is altogether indefenſible.

Thus have I given you the various ſentiments of perſons about the doctrine of election; if I may be permitted now to give my ſenſe of it, it is this: It is the eternal and immutable purpoſe and deſign of God to ſave a determinate number of fallen Adam's children, by Jeſus Chriſt. It is not a national election, or an election to church privileges only: It is not a determination to ſave thoſe who believe, and which leaves it uncertain whether any will believe: It is not a temporary call of men to ſalvation; but, as I have obſerved, an everlaſting and invariable purpoſe and deſign of God, to ſave certain particular perſons of Adam's fallen race. God foreſaw, in his eternal fore knowledge, the whole poſterity of Adam loſt and undone, and he determines, in his ſovereign good-will, to raiſe to his mercy a trophy of honour, by erecting to himſelf a glorious church, out of the rubbiſh of this apoſtacy; and that his purpoſe, according to election, might ſtand, without any injury offered to his other perfections, he entered into a covenant with Chriſt, as the ſecond Adam, and Head of this choſen people, according to which covenant Jeſus Chriſt was to fulfil the law, ſuffer, and die, in the room and ſtead of this choſen people, and thereby purchaſe for them, and ſecure to them faith, ſanctification, and eternal life; ſo that all the elect of God ſhall infallibly be ſaved. When God choſe a people to ſalvation, he laid his ſcheme in ſuch infinite wiſdom, that not one of his choſen people ſhould miſs of the end.

II. I am

II. I am now to prove, that there is *ſuch an election*, or that God has immutably deſigned the ſalvation of a certain number of fallen Adam's children. This is a doctrine that is too generally denied and exploded, in the preſent day. Perſons make a jeſt of particular perſonal election; and, in the room of it, ſet up a general national one: But whatever inſults and contempt are thrown upon this truth, I hope, by divine aſſiſtance, to make it appear, that it is an article founded on the ſacred ſcriptures, and a doctrine according to godlineſs.

1*ſt*, We may argue the truth of the doctrine from the *divine perfections*. Whatever doctrines are deduced from ſcripture, and are agreeable to the divine perfections, muſt be true; and that this is ſo, I will endeavour to prove, by the following method of reaſoning.

(1.) It muſt be granted, that there is one ever-living and true God, who is poſſeſſed of all *poſſible* perfection. To deny that there is a God, is to break in upon the firſt principle of reaſon; to ſuppoſe an imperfect God, is a contradiction to common ſenſe, and contrary to all the ideas we have of Deity, both from natural and revealed religion. If there is a God, he muſt be a Being of abſolute perfection.

(2.) It muſt be allowed, that whatever perfection or excellency is to be found in any creature, the ſame muſt be *eſſential* to the moſt high God, and that in the moſt eminent and tranſcendent degree. If every creature derives its being from God, as its firſt cauſe, then no creature can poſſibly be poſſeſſed of any excellency, but what muſt, in the higheſt and moſt abſolute ſenſe, belong to God. Since therefore God made all things, he muſt be before and above all things; before them in exiſtence and above them in perfection: 'He that planted the ear, ſhall he 'not hear? He that formed the eye, ſhall he not 'ſee?

'ſee? He that teacheth man knowledge, ſhall not 'he know *a*?

(3.) No one can deny that it is an excellency in any creature to be *wiſe* and *powerful;* wiſe to lay a ſcheme of what he intends to do, and powerful to perform and accompliſh what he deſigns. For a rational being to ſet about a work, without firſt forming a model in his mind of what he intends to purſue, is to diſcover a defect of wiſdom, and not to be able to accompliſh the plan he hath laid down, bewrays a want of power.

Theſe premiſes being granted, which cannot, I apprehend, be reaſonably denied, it muſt follow, from hence, that whatever the great God does, as the effect of power, he deſigned to do it; and whatever he deſigned to do, he does. Theſe are propoſitions ſelf-evident, which ought not to be diſputed; for to ſuppoſe God to perform any work which he did not firſt deſign to perform, is to charge him with a degree of folly, and with acting below an intelligent agent; to ſuppoſe him to deſign to do a thing, which he does not effect, is to tax him with impotence. If it is an inſtance of the wiſdom and power of man, firſt to deſign a work, and then to perfect it, the great God, who is infinite in both theſe perfections, muſt deſign what he effects, and effect what he has deſigned.

Either God actually ſaves all men, or he does not; if he does, he muſt have deſigned it; if he does not, it is plain he never deſigned it. To aſſert that God deſigned to ſave all men, and yet that, in fact, he only ſaves ſome, is, in effect, to affirm, either that he changes his purpoſe, as to a great many, or that he wants power to execute his intentions towards them; the very ſuppoſition of either of which is falſe and blaſphemous: For reaſon muſt tell us, that it is impoſſible, for an infinitely wiſe God, to change his

a Pſal. xciv. 9, 10.

his mind, or to alter his purpoſe; and that it is equally impoſſible, that a Being of almighty power ſhould not be able to bring his purpoſes to effect. To this deciſion of reaſon, the ſacred ſcriptures bear their teſtimony, in the plaineſt and ſtrongeſt aſſertions; when it is ſaid, that 'God is not a man that 'he ſhould lye; neither the ſon of man, that he 'ſhould repent: Has he ſaid, and ſhall he not do 'it? or has he ſpoke, and ſhall he not make it 'good *b*?' God may ſeem to repent, or to do thoſe things in his providence, which would argue repentance in man; but whatever contrariety there may be in his providences, there can be no alteration in his purpoſes; therefore Job, under the different diſpenſations of God towards him, readily acknowledged this of him; 'He is of one mind, and who 'can turn him? and what his ſoul deſires, even 'that he does; for he performs the thing that is 'appointed for me *c*.' With how much majeſty does the great Jehovah deliver himſelf in theſe words; 'I am God, and there is none elſe; I am God and 'there is none like me, declaring the end from the 'beginning, and from ancient times the things that 'are not yet done, ſaying, My counſel ſhall ſtand, 'and I will do all my pleaſure *d*.' To this the church bears witneſs, when ſhe ſays, 'Our God is 'in the heavens; he hath done whatſoever he pleaſ-'ed *e*.' So Solomon tells us, that there 'are ma-'ny devices in a man's heart; nevertheleſs the coun-'ſel of the Lord that ſhall ſtand *f*.' God works without controul or reſiſtance; he does 'according 'to his will in the army of heaven, and among the 'inhabitants of the earth; and none can ſtay his 'hand, or ſay to him, what doeſt thou *g*?' 'In 'whom alſo (ſays the apoſtle, ſpeaking of himſelf, 'and

b Num. xxiii. 19. *c* Job xxiii. 13, 14. *d* Iſa. xlvi. 9, 10.
e Pſal. cxv. 3. *f* Prov. xix. 21. *g* Dan. iv. 35.

'and the believing Epheſians) we have obtained an 'inheritance, being predeſtinated according to the 'purpoſe of him, who works all things after the 'counſel of his own will *h*. Thus our doctrine ſtands firm upon the infinite wiſdom and almighty power of God. All that God deſigned to ſave, he ſeves; but he actually ſaves ſome only, therefore he deſigned only to ſave ſome of fallen Adam's children; for, if we conſider God as infinite in wiſdom, and of almighty power, there cannot be a more rational way of arguing than from his acts to his deſigns.

I might further argue the doctrine from the *foreknowledge* of God. God foreknows from eternity whatſoever ſhall come to paſs in time, and particularly he foreknows all that will be ſaved. Now, either all men will be ſaved, or not; if they will not, in fact, all be ſaved, then God does not foreknow that all will be ſaved, but he only foreknows the ſalvation of thoſe who ſhall eventually be ſaved; and therefore he foreknows their ſalvation, becauſe he deſigned to ſave them. If God did, from eternity, foreknow that only ſome of the fallen race of Adam would be ſaved, then he, from eternity, deſigned to ſave ſome of them only: But God did, from eternity, foreknow that ſome only would be ſaved, becauſe, in fact, all will not be ſaved.

Nor can this be any impeachment of the juſtice or mercy of God, becauſe he had been juſt had he determined to deſtroy all Adam's ſinful offſpring; and it is the effect of infinite mercy if he ſaves any of them. Should it be ſaid, that God deſigned the ſalvation of all men upon certain conditions: to this it may be replied, either God did deſign that theſe conditions ſhould be performed by all, or he did not; if he did, then all would be ſaved; and that all will be ſaved, thoſe who oppoſe our doctrine do no pretend to affirm; if he did not, then it muſt carry in it a high reflection on the wiſdom of God, to ſuppoſe

h Eph. i. 11.

him to deſign an end, upon precarious conditions, or to decree the ſalvation of all men, upon the performance of conditions, which he muſt foreknow many of them would not perform, becauſe it is evident, in fact, that many do not perform them.

To conclude this head of argument: If it cannot be proved that all men will actually be ſaved, it is weak in us. and it ſuppoſes a manifeſt defect in God, to affirm that he deſigned the ſalvation of all men upon certain conditions; and eſpecially it is the more ſo, becauſe, notwithſtanding this univerſal conditional decree, it is uncertain whether any one will be ſaved; for by the ſame reaſon that we cannot affirm the actual ſalvation of all men, from this decree, we cannot aſcertain the certain ſalvation of one man. That decree which makes the ſalvation of all men only poſſible, does not aſſure the ſalvation of one man, but renders the ſalvation of each individual perſon a bare poſſibility.

2*dly*, I come now to examine what proof we have of this doctrine in the *word of God.*

I ſhall not attempt to produce any arguments which might be collected from the ſacred writings, by comparing ſeveral ſcriptures together, but ſhall vindicate thoſe particular texts which I apprehend to confirm the doctrine under conſideration; and theſe, for the ſake of variety and method, I ſhall digeſt into this order. I ſhall, firſt, produce thoſe that prove a perſonal election, in contradiſtinction from a national one; then I ſhall offer ſuch as aſſert an election to ſalvation, in oppoſition to thoſe who affirm that election refers only to the means of ſalvation, or to church privileges; and afterwards I ſhall mention thoſe that aſſure the certain ſalvation of a choſen people, to refute the notion of an univerſal conditional election.

(1.) I would produce ſome of thoſe ſcriptures that prove a *perſonal* election, in contradiſtinction to a national one. That the election mentioned in the ho-

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ly ſcriptures has a frequent reſpect to general bodies, or communities, I will readily allow; but to affirm that it is only of ſuch, is a bold and groundleſs aſſertion. It is very evident, that our Saviour ſpeaks of a particular, and not general; a perſonal, and not national election; when he ſays, 'Many are called, but few are choſen *i*.' This, ſay ſome, is only a proverbial ſpeech; but if it was, the proverb muſt carry ſome meaning in it: Theſe words, ſays one *k*, refer to the Jews, of whom, though many were called by Chriſt and his apoſtles to faith in him, yet few of them did or would accept of him as their Saviour, or embrace the faith of Chriſt; but though theſe words have a prime reference to the Jews, yet it will not follow that the doctrine contained in them is not of more large and general extent, and may refer to thoſe who, in all after-ages, are under the goſpel call. Admitting that by the choſen is meant thoſe who believe, which, however, is againſt the grammatical ſenſe of the words, it is a ſtrong proof of their election, their faith being the evidence thereof. Faith is of the elect of God, and therefore few believe, becauſe few are elected, according to that of our Saviour; 'You believe not, 'becauſe you are not of my ſheep *l*.' The ſenſe of the place I take to be this; Many are called, but few are choſen, *i. e.* many are called, externally by the goſpel, to outward privileges, but few are eternally choſen to ſalvation, or appear to be choſen to ſalvation, becauſe few believe in Chriſt: But, let the meaning of the place be what it will, it is very evident, that the few who are ſaid to be choſen, muſt be underſtood of particular perſons, and not of nations or ſocieties.

When it is ſaid, 'For the elects ſake theſe days 'ſhall be ſhortened, and, if it were poſſible, they

i Matt. xxii. 14. *k* Dr. Whitby, in his Diſcourſe of Election. *l* John x. 26.

'ſhould deceive the very elect; and he ſhall ſend his 'angels, and they ſhall gather together his elect 'from the four winds, from one end of heaven to 'the other *m*.' Theſe paſſages ſpeak of particular perſons, and not of nations; as the redeemed are ſaid to be out of 'every kindred, and tongue, and 'people, and nation *n*:' when it is ſaid, 'If it be 'poſſible, they ſhall deceive the elect;' by the elect ſome would have to be underſtood the perſevering Chriſtians *o*: But this is a very abſurd interpretation of the word, becauſe, in the nature of things, theſe cannot be deceived; whereas our Saviour founds the impoſſibility of their being deceived upon the immutable decree of God, ſecuring them as his elect from being deceived by falſe chriſts, and falſe prophets. If it is ſaid by the elect here are to be meant the faithful or believers, this will not at all enervate the argument; or men are believers becauſe they are elected, and not elected becauſe they are believers; and becauſe they are elected, therefore they ſhall not be finally deceived.

When the apoſtle ſays, 'Whom he did foreknow, 'he alſo did predeſtinate to be conformed to the i-'mage of his Son *p*;' this place cannot be underſtood of nations, but of particular perſons. So in that famous controverted chapter *q*, though we allow, that the election of the Jews, as a nation, is to be conſidered as a part of the election there ſpoke of; yet it is beyond all doubt that a perſonal election is alſo intended. This is evident, not only from the inſtances of Jacob and Eſau, but of Pharaoh, and the many declarations, objections, and anſwers, thrown about in that ſame chapter *r*.

The "remnant according to the election of grace,"

m Matt. xxiv. 22, 24, 31. *n* Rev. v. 9. *o* Whitby's Diſcourſe. *p* Rom. viii. 29. *q* Rom. ix.

r For further ſatisfaction, I refer the reader to Mr. Ridgley's incomparable Body of Divinity, p. 224, &c. to Dr. Edwards's *Veritas Redux*, p. 139, &c. compared with Dr. Whitby's Diſcourſe, p. 45, 46.

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of which the apoſtle ſpeaks *s*, muſt be meant of particular perſons, and informs us of an election out of an election; 'All are not Iſrael that are of Iſrael,' ſays the apoſtle *t*: All Iſrael were a choſen people, as a body and nation; but the apoſtle ſpeaks of a remnant choſen out of this elect body, and this muſt refer to individuals. This is further confirmed, from the former part of the chapter; 'Hath God, (ſays 'the apoſtle) caſt away his people? God forbid *u*.' *q. d.* He has not done ſo, far be it from him to do ſo, "for I alſo am an Iſraelite;" and if he had caſt off all Iſrael, he had caſt me off: 'God hath not 'caſt away his people which he foreknew *v*;' though God has rejected the Jews, as an elect body, yet he has not caſt away his people, thoſe whom he foreknew, and choſe to be his peculiar people among this body. God had always a choſen people among Iſrael, a people whom he deſigned to ſave with an 'everlaſting ſalvation *x*,' and them he never rejected: In Elias's time he had a choſen number among Iſrael; and, ſays the apoſtle, 'even at this preſent 'time there is a remnant, according to the election 'of grace *y*.'

When the apoſtle ſays, 'I endure all things for 'the elect's ſake *z*,' it muſt be underſtood of particular perſons, and not of general bodies; becauſe it is added, 'that they alſo, together with him, may 'obtain the ſalvation, which is in Chriſt Jeſus, with 'eternal glory,' *viz.* the ſalvation which is to be had in Chriſt, or which is laid up in Chriſt, their Head, for them, to eternal glory; to the eternal glory of God, who had choſen them to this ſalvation, and laid it up in Chriſt for them; or to their eternal glory, when they obtain this ſalvation. A learned author tells us *a*, that for the elects ſake, is no more

s Rom. xi. 5. *t* Chap. ix. 6. *u* Chap. xi. 1. *v* Rom. xi. 1. *x* Iſai. xlv. 17. *y* Rom. xi. 4, 5. *z* 2 Tim. ii. 10. *a* Whitby's Diſcourſe.

than for the ſake of Chriſtans, who are a choſen generation: But if, by Chriſtians, he means no more than nominal ones, the context refutes this interpretation: If, by Chriſtians, he intends real believers, ſuch who ſhall obtain ſalvation, theſe are properly the elect of God; who therefore ſhall believe and obtain ſalvation, becauſe they are elect.

Thus have I mentioned ſeveral places of ſcripture wherein a perſonal election is to be underſtood, in contradiſtinction to a national one, or an election of communities. I might farther produce thoſe texts which ſpeak of an election to the *internal means* of ſalvation; ſuch as faith, ſanctification, and holineſs; which, as they prove that election is not for faith and good works foreſeen, do alſo demonſtrate a particular and perſonal election: As, for inſtance, where it is ſaid, that thoſe who love God, are 'called according to his purpoſe *b*,' even that purpoſe which he purpoſed in himſelf before all ages: And when it is ſaid, 'Whom he foreknew, he predeſtinated to 'be conformed to the image of his Son *c*;' not merely in a way of ſuffering, but of ſanctity and holineſs, as both the preceding and following context plainly proves; ſo God is ſaid to chooſe us, in Chriſt, before the foundation of the world, that we ſhould be 'holy and without blame before him in love *d*:' And the apoſtle, in another place, ſays, 'We are 'God's workmanſhip, created in Chriſt Jeſus to good 'works, which God hath before ordained, that we 'ſhould walk in them *e*.' Paul calls himſelf an apoſtle of Jeſus Chriſt, according to the 'faith of 'God's elect *f*;' where, by faith, we are not to underſtand the doctrine of faith, which all who enjoy the goſpel have, but that faith which is peculiar to the elect; ſo we read of perſons who are 'elect to 'obedience *g*.' Now, in all theſe places, election

b Rom. viii. 28. *c* Ver. 29. *d* Eph. i. 4.
e Chap. ii. 10. *f* Tit. i. 1. *g* 1 Pet. i. 2.

muſt

muſt be underſtood as ſpecial; for faith and holineſs are not of nations, but of particular perſons properly.

Before I leave this head, it will not be amiſs for me to obſerve, that the ſcriptures not only ſpeak frequently of a particular perſonal election, in contradiſtinction to a general election of nations or communities; but they often ſpeak of an election of *perſons*, as determinate and certain, in oppoſition to an indeterminate and uncertain number: as when our Saviour bids his diſciples rejoice, becauſe their 'names are written in heaven *i*;' not as the diſciples choſe to an office, but as Chriſtians choſe to ſalvation: So Chriſt is ſaid to 'call his ſheep by name *k*,' and 'to know his ſheep *l*:' and he ſays, 'Other 'ſheep I have, which are not of this fold; them 'alſo I muſt bring, and they ſhall hear my voice *m*:' and in another place, 'Father, I will that they alſo 'whom thou haſt given me, be with me where I 'am, that they may behold my glory *n*.' We read alſo of 'the general aſſembly and church of the firſt 'born, whoſe names are written, or enrolled, in 'heaven *o*;' and, in many places of the Revelation, we are told of perſons whoſe names are, and are 'not written in the Lamb's book of life *p*,' to ſhew that the number of the elect and reprobate is determinate.—Thus much may ſerve to prove a perſonal election.

(2.) I ſhall now produce ſome of thoſe ſcriptures which aſſert an *election to ſalvation*, in oppoſition to thoſe who tell us that election refers only to the external means of ſalvation.

I do not remember that when ſalvation is mentioned, in ſcripture, unleſs it has ſome other words

i Luke x. 20. *k* John x. 3. *l* Ver. 14. *m* Ver. 16. *n* John xvii. 24. *o* Heb. xii. 23. *p* Rev. iii. 5. xiii. 8. xvii. 8. xxi. 27.

accom-

accompanying it, which determine its meaning to be ſo, it does ever denote only the external means of ſalvation; except it be in two paſſages, where 'ſal-'vation is ſaid to be of the Jews *q*;' and, by the fall of the Jews, 'ſalvation is ſaid to come to the 'Gentiles *r*.' However, that there is an election to ſalvation, diſtinct from an election to outward means and priviledges, may be argued,

[1.] From thoſe forecited places which ſpeak of election to faith, and ſanctification, and good works, and obedience, and a conformity to the image of Chriſt; for if ſalvation, even eternal life, is in the ſcripture declaration, annexed to, and connected with faith and holineſs, then when perſons are ſaid to be choſen to theſe, it muſt be preſumed that theſe are choſen to ſalvation by theſe.

[2.] This may alſo be proved from thoſe ſcriptures which make mention of a kingdom, and a glory 'prepared, for certain perſons, from the foundation 'of the world.' As where our Saviour anſwers the mother of Zebedee's children, who requeſted of him, that he would grant that her two ſons might ſit, the one on his right hand, and the other on his left, in his kingdom; ſaying, 'To ſit on my right hand, 'and on my left, is not mine to give; but it ſhall 'be given to them for whom it is prepared of my 'Father *ſ*,' *q. d.* 'It is not mine to give;' that is, to every one, but to thoſe only, or except to thoſe *t*, for whom it is prepared of my Father; namely, by an eternal appointment and predeſtination: Thus the kingdom is ſaid to be 'prepared from the foun-'dation of the world *u*.' If therefore there is a kingdom and glory prepared for ſome perſons, from the foundation of the world, God muſt be ſuppoſed to chooſe or deſign ſome perſons, from the founda-

q John iv. 22. *r* Rom. xi. 11. *ſ* Matth. xx. 23.
t Ἀλλ' οἷς. *u* Matth. xxv. 34.

tion

tion of the world, to poſſeſs and enjoy this kingdom and glory; and this is, no doubt, what John intends, when he ſays, that thoſe who are with God, are *choſen x.*

[3.] No man can fairly deny that an election to ſalvation is intended by our Saviour, when he ſays to his diſciples; 'I ſpeak not of you all, I know 'whom I have choſen *y*.' In another place he ſays, 'Have not I choſen you twelve, and one of you hath 'a devil?' In one place Chriſt ſays, he had choſen them twelve; in another he plainly ſhews, that he had not choſen them all, but aſſerts, I know whom I have choſen. No one will have the front to affirm, that our Saviour in theſe declarations, contradicts himſelf, and therefore there muſt be a ſenſe, in which both the propoſitions are true; therefore the uſual diſtinction I take to be juſt, when Chriſt ſays he had choſen them twelve, it muſt refer to external privileges, to diſciple-ſhip; and when he ſays, of the ſame twelve, I ſpeak not of you all, I know whom I have choſen, his chooſing here muſt refer to ſalvation, even to eternal life. Judas was choſen to the honour of diſciple-ſhip, but he was not choſen to ſalvation, becauſe he betrayed his Lord, and went to his place without repentance. If we were to ſuppoſe our Saviour to paraphraſe on his own words, he would give the ſenſe of them in language to his purpoſe: 'Though one of you, my diſciples, is a devil, a traitor, and ſhall fall away to deſtruction, yet I have choſen the reſt of you to eternal life, which you ſhall infallibly obtain.'

[4.] This may be further argued, from what the apoſtle ſays to the Theſſalonians, about their election; 'Knowing, brethren, beloved, your election 'of God *z*.' In which words, by their election, nothing leſs can be intended, than an election to

x Rev. xvii. 14. *y* John xiii. 18. *z* 1 Theſſ. i. 4.

ſalvation,

ſalvation, as is apparent both from the foregoing and following context; 'Remembring without ceaſing 'your work of faith, and labour of love, and pati- 'ence of hope, in our Lord Jeſus Chriſt, in the 'ſight of God, and our Father *a*:' 'For our goſ- 'pel came not to you in word only, but in power, 'and in the Holy Ghoſt, and in much aſſurance; 'and ye became followers of us, and of the Lord, 'having received the word in much affliction, with 'joy of the Holy Ghoſt; ſo that ye were enſamples 'to all that believe in Macedonia and Achaia *b*.' Now, when the apoſtle brings in theſe evidences, as the foundation of his knowing their election of God, he cannot hereby intend their election to the enjoyment of the goſpel only, for this he knew without theſe evidences; he muſt therefore mean their election to eternal life, which he knew by their faith, love, patience, holineſs, and by the power of the goſpel upon their hearts; for 'our goſpel came not 'to you in word only, but alſo in power.' Had it come in word only, it would have been a ſufficient proof of their election to the enjoyment of it; but when it is ſaid to come with power, this is an evidence of a further election, even to ſalvation.

[5.] We might alſo argue an election of particular perſons to ſalvation, from that exhortation of Peter to the believing ſtrangers; 'Wherefore the 'rather, brethren, give diligence to make your cal- 'ling and election ſure *c*.' Here, by calling and election, the apoſtle cannot mean their calling and election to the goſpel, for of this they were ſure before; nor would their aſſurance of this prevent their fall, nor procure that an 'entrance ſhould be mi- 'niſtered to them abundantly, into the everlaſt- 'ing kingdom of our Lord and Saviour Jeſus 'Chriſt,' which he tells them their making their

a 1 Theſſ. i. 3. *b* Ver. 5, 6, 7. *c* 2 Pet. i. 10.

calling

calling and election ſure would do *d*. It may be ſaid, if, by election, be meant the eternal purpoſe of God to ſave them, why does he exhort them to make their election ſure, when it was ſure already? for the 'purpoſe of God according to election ſhall 'ſtand.' To this it may be replied: It was ſure, indeed, in the immutable decree of God, but it might not be ſure to them; they might not have an aſſurance in their own ſouls of their election; and therefore the apoſtle, in order to their eſtabliſhment and comfort, adviſes them to make their calling and election ſure to themſelves, or to make their election certain by their vocation.

[6.] We have ſcriptures which poſitively aſſert an election to ſalvation. And, beſides our text, which holds forth this truth, in direct terms, we read of the veſſels of mercy, which God hath 'before pre-'pared to glory *e*;' before prepared, even in his eternal purpoſe: for if they had prepared themſelves, by their faith, for glory, they would improperly be called veſſels of mercy; nor would this preparing of themſelves be at all agreeable to the meaning of the text, which expreſsly ſays, that God had before prepared them to glory. Again, we are ſaid to be predeſtinated to an inheritance; in whom we have obtained an inheritance, or a right to an inheritance, 'being predeſtinated thereto, according to the pur-'poſe of him, who works all things after the coun-'ſel of his own will *f*.' Now, what is the inheritance that the apoſtle ſays they were predeſtinated to? No other than the inheritance among the ſaints in light; the 'inheritance incorruptible, undefiled, 'and that fades not away, which is reſerved in hea-ven for them *g*;' the inheritance of the children of God, and of which the Holy Spirit is the earneſt. Now, this inheritance, to which they were predeſti-nated,

d 2 Pet. i. 10, 11. *e* Rom. ix. 23. *f* Eph. i. 11.
g 1 Pet. i. 4.

nated, they are ſaid to obtain, becauſe they were 'ſealed with the Holy Spirit of promiſe, which is 'the earneſt of our inheritance, until the redempti-'on of the purchaſed poſſeſſion *h*.' Again, the apoſtle tells the Theſſalonians, that God had not 'appointed them to wrath, but to obtain ſalvation by 'our Lord Jeſus Chriſt *i*;' which appointment is no other than God's election of them to obtain ſalvation, according to the explication of it in our text, where it is ſaid, of theſe ſame Theſſalonians, that God had, 'from the beginning, choſe them to ſalvation.' Beſides theſe ſeveral texts, we read of many that were 'ordained to eternal life *k*.' This, I know, is a text very much controverted; but, as I have not room to enter into the litigations upon it, I will take it for granted that the tranſlation is juſt, and refer thoſe who deſire further ſatisfaction to compare the criticiſms and explications of others *l*.'

Thus have I have laid before you thoſe ſcriptures which prove a particular election to ſalvation, in refutation of their opinion, who tell us, that election is only of nations and ſocieties, and not of particular perſons, and only to the enjoyment of the goſpel, church privileges, and the external means of ſalvation, and not to ſalvation itſelf.

To ſum up this argument: Whereas it is ſuggeſted *m*, that it is not eaſy to imagine how the apoſtle Paul ſhould know who were elected to ſalvation in any church, without a ſpecial revelation; nay, that he did not know this, becauſe he ſpeaks of ſome who would fall away, and cautions all againſt it. To this I would beg leave to reply, by obſerving, that it is very evident that the apoſtle did ſpeak

h Eph. i. 13, 14. *i* 1 Theſſ. v. 9. *k* Acts xiii. 48.

l Whitby's Diſcourſes, p. 57, 58, 59, 60. Edwards's *Veritas Redux*, p. 65, 66, 67. Ridgley's Body of Divinity, p. 228, 229, 230, 231. where a vile miſrepreſentation of Dr. Whitby's is replied to.

m Whitby's Diſcourſes, p. 47.

ſpeak of particular perſons, as elect to ſalvation, which certainly he would not have done, had he not known them to be ſuch; that we are not able to prove that he did not certainly know whom God had choſen to ſalvation; that he had a ſpirit of diſcerning, and why might he not know the elect from this ſpirit? That God did give him a ſpecial revelation, as to this matter, is not eaſy to diſprove; that he had many peculiar marks given him of their election, from whence he knew it; that though he ſometimes wrote to the churches, as profeſſing ſocieties of Chriſtians, yet, at other times, we find him addreſſing himſelf to them as perſons elected to ſalvation; that he might write to the churches in general, as elect, though ſome few of them, by falling away, ſhould appear to be otherwiſe. Though we were to allow that ſome, in the churches, to whom the apoſtle wrote, did fall away, yet it will be hard to prove that they were of the number that he ſtiled elect to ſalvation; ſeeing, after his time, many might be added to the churches, who might prove reprobates. But, however, the cautions and exhortations that the apoſtle gave to the churches, are no way inconſiſtent with his knowing them to be elect to ſalvation; for though, as elect, they could not miſs of ſalvation, yet they were to obtain it in the uſe of means, ſuch as cautions and directions, which made theſe highly neceſſary; nay, had the apoſtle known any particular church to be non-elect, he would never have cautioned and adviſed it at all.

SERMON II.

2 THESS. ii. 13.

We are bound to give thanks always to God for you, brethren, beloved of the Lord; because God hath, from the beginning, chosen you to salvation, through sanctification of the Spirit, and belief of the truth.

IN order to treat of the doctrine of *particular election*, from this text, I proposed to explain it, and I gave the various senses of the word *election*, especially in the book of God; and laid down the different opinions of persons concerning it. My second head was to prove, that God has immutably designed the salvation of a *certain number* of Adam's children: the truth of this doctrine I argued from the divine perfections, and then came to examine what proof we have of this doctrine from the word of God: I produced such texts as prove a *personal* election, in contradistinction to a *national* one, and then offered such as assert an election to *salvation*, in opposition to those who affirm, that election refers only to the *means* of salvation, or to church privileges: there is another thing I proposed under this head, and to that I shall proceed.

(3.) I am now to prove the *certain salvation* of a chosen people; or that all those whom God elected to

to ſalvation ſhall be ſaved; and to refute the notion of a conditional mutable election.

God did not determine to ſave *all* men, upon uncertain conditions, nor has he altered his purpoſe as to *any* that he determined to ſave; but all thoſe whom he elected, with a deſign to ſave them, ſhall believe, be holy, and obtain eternal life. We may as well ſuppoſe, that any of God's elect ſhould be without the neceſſary means of ſalvation, as imagine that any of them ſhould miſs of it at laſt: If any of God's choſen ſhould fall ſhort of eternal life, there would be no difference between them and the reprobate; eſpecially, if, as ſome affirm, the reprobate may be ſaved, as well as the elect fall away: But this is to confound both reaſon and ſcripture. The elect ſhall be ſaved; this I might prove, from the *wiſdom* and *power* of God: For if God has deſigned to ſave any perſons, then they muſt be ſaved; otherwiſe God muſt repent, and change his mind concerning them, or be overpowered by ſome ſuperior agency of theirs; to ſuppoſe either of which, is not only to degrade, but deny the divine perfections.—This might be proved from the *decrees* in general. If the decrees of God, in general, are abſolute and immutable, then this of election muſt be ſo; but the former propoſition we have before confirmed, and the latter is an undeniable concluſion from it: If election is an abſolute purpoſe of God to ſave any, independent of any conditions to be performed by them, which may render this purpoſe effectual to their ſalvation, then it muſt be unchangeable; and if it is an unchangeable purpoſe of God to ſave, then all thoſe whom he thus purpoſed to ſave, muſt neceſſarily and infallibly be ſaved: nothing can hinder, prevent, or diſannul their ſalvation.—This may alſo be argued from the *interceſſion* and *declaration* of Chriſt; who thus ſaid, whilſt on earth, 'Father, 'I will, that they alſo whom thou haſt given me,

'be with me where I am, that they may behold my 'glory which thou haſt given me *a*.' 'I give my 'ſheep eternal life, and they ſhall never periſh; 'neither ſhall any pluck them out of my hand *b*.' Now, both theſe places refer not only to Chriſt's diſciples, that then were, in particular, but to all the elect of God, to all who ſhall afterwards believe through their word. — This may alſo be proved, from what our Saviour ſaid of the elect, that it is *impoſſible they ſhould be deceived* c; *i. e.* ſo far deceived and carried away, by falſe chriſts, as to miſcarry of ſalvation. — This might alſo be ſtrongly argued, from that paſſage of the apoſtle, where, having ſpoke of the wicked apoſtacy of ſome, he ſaid, 'Neverthe-'leſs the foundation of God ſtands ſure, having this 'ſeal, the Lord knoweth them that are his *d*.'— This truth ſtands with unſhaken firmneſs on that text, where God, who cannot lie, is ſaid 'to pro-'miſe eternal life to his elect, before the world began *e*.'—Thoſe places alſo would yield no ſmall proof in the caſe, where it is ſaid, that Chriſt's 'people ſhall be willing, in the day of his power *f*;' and that 'all that the Father gave to him, ſhall come 'to him *g*:' For that by *Chriſt's people*, and thoſe who were *given to him*, the elect, and not actual believers, muſt be intended, is plain, becauſe they are called Chriſt's people, and are ſaid to be given to him, before they are willing, and before they come to him; but they ſhall be willing, and they ſhall come to him.—If to what has been offered were added all thoſe texts of ſcripture, where mention is made of the names of the elect being *written in heaven*, and in the *book of life*; they would help abundantly to confirm the truth under conſideration, *viz.* that all

a John xvii. 24. *b* Chap. x. 28. *c* Matth. xxiv. 24.
d 2 Tim. ii. 19. *e* Tit. i. 1, 2. *f* Pſal. cx. 3.
g John vi. 37.

all the elect ſhall be ſaved. But I paſs theſe by, though they might have been more largely inſiſted on, to good advantage; and I proceed to take notice of thoſe texts, where both the *means* and *end* are expreſsly attached to, and connected with the decree.

[1.] I would mention ſome ſcriptures where the *means* are connected with the decree. And here I would only offer three; each of which aſſures us, that there is an indiſſoluble conjunction between the means of ſalvation, and election to ſalvation by thoſe means. While Paul was preaching at Antioch, ſome contradicted and blaſphemed; others received his word with gladneſs. Now the reaſon of this, as aſſigned by the hiſtorian, is the election of God; 'As 'many as were ordained to eternal life, believed *h*:' whereby we are told, that all thoſe who then believed, were ordained of God to eternal life; and therefore they believed, becauſe they were ſo ordained. Some, indeed, for the word *ordained*, would have *diſpoſed* to be ſet down; but I ſee no reaſon to vary from our tranſlation, becauſe the original word generally conveys to us the ſame idea that we have by the word *ordained*, viz. ſome purpoſe of another concerning us, and not any inward diſpoſition of our own: or if we tranſlate it *diſpoſed*, it will not follow that it was a diſpoſition of their own; but they were diſpoſed, *i. e.* by the decree and providence of God, or ſet apart for eternal life, and ſo God gave them faith, as the neceſſary means of their ſalvation. I cannot take the word to intend any internal diſpoſition of our own, becauſe, whatever inclinations men may have to happineſs abſtractly conſidered, I cannot ſee how perſons, who are repreſented, in ſcripture, as 'enmity againſt God *i*,' and as ſaying to the Almighty, 'Depart from us, we deſire not the 'knowledge of thy ways *k*,' can be ſuppoſed of them-

h Acts xiii. 48. *i* Rom. viii. 7. *k* Job xxi. 15.

ſelves to have any inward inclination to eternal life, as it conſiſts in the enjoyment of God, and can no otherwiſe be obtained, than by faith and holineſs. Beſides, if this was the ſenſe of the word, then either their faith, which followed this their diſpoſition, was of their own effecting, or of the operation of God; if it was of their own effecting, then in vain do the ſcriptures tell us, that 'faith is the gift 'of God *l*,' and the 'fruit of the Spirit *m*;' if it was of the operation of God; that is, if it was given of God to them to believe, then this was either the conſequence of his ordination, or the reſult of their diſpoſition; if the former, this militates againſt the ſenſe of the word, as before given from ſome; if the latter, then the operations of God muſt depend on our previous diſpoſitions, and God would be obliged to give faith to all who find in themſelves a diſpoſition to eternal life, and ſo he would be deſpoiled of the freeneſs of his gifts. In fine, I do not apprehend how the word can denote a preſent diſpoſition, becauſe, if ſo, it might equally be ſaid of all that heard the apoſtle, as well as of theſe that believed, for all men are diſpoſed to happineſs; and then the original word ſhould have been in the *preſent*, whereas it is in the *preterperfect* tenſe, and ſignifies ſomething done before, and not a preſent diſpoſition.

Another ſcripture to our purpoſe is this; 'Bleſſed 'be the God and Father of our Lord Jeſus Chriſt, 'who hath bleſſed us with all ſpiritual bleſſings, in 'heavenly places, in Chriſt; according as he has 'choſen us in him, before the foundation of the 'world, that we ſhould be holy, and without blame 'before him, in love *n*.' God choſe them that they might be holy; and, that his purpoſe might not be fruſtrated, he bleſſed them with all ſpiritual bleſſings, even thoſe bleſſings which were neceſſary to make them

l Eph ii. 8. *m* Gal. v. 22. *n* Eph. i. 3, 4.

them holy, and without blame before him in love. A little after, the apoſtle, ſpeaking of himſelf, and the believing Epheſians, ſays, 'We are God's work-'manſhip, created in Chriſt Jeſus to good works, 'which God has before ordained, that we ſhould 'walk in them *o*.' From theſe words it is evident, that their new creation or regeneration was the reſult of a divine decree; they were created to good works, becauſe God had before ordained them to walk in them. Thus we ſee how the means of ſalvation are connected with, and confined to election.

[2.] I would now take notice of thoſe ſcriptures that ſpeak of the elect's obtaining both the *end* and the *means*. And the firſt I would mention, is that where the apoſtle gives us the golden and indiſſoluble chain of grace; 'Moreover, whom he did pre-'deſtinate, them he alſo called; and whom he call-'ed, them he alſo juſtified; and whom he juſtified, 'them he alſo glorified *p*.' Let us take theſe words which way we will, read them backwards or forwards, they tell us, that election and ſalvation, both initial and final, are undivided, and inſeparably united together. Should we aſk, Who are they that are predeſtinated? The text tell us, thoſe, and only thoſe, who are effectually called, juſtified, and glorified. Should it be further aſked, Who are they that are glorified? The anſwer muſt be, Thoſe who are juſtified and called: And who are thoſe? Thoſe whom God did predeſtinate. 'Moreover, whom he did pre-'deſtinate.' Add to this what the apoſtle ſays of Iſrael; 'Iſrael hath not obtained that which he 'ſeeketh for; but the election hath obtained it, and 'the reſt were blinded *q*.' What was it that Iſrael ſought after? Nothing leſs than righteouſneſs and life, juſtification and ſalvation. Now, though Iſrael, as a body or nation, did not obtain this which he ſought after, yet the election, or the elected, among Iſrael

o Eph. ii. 10. *p* Rom. viii. 30. *q* Chap. xi. 7.

Iſrael did. I would only farther mention that of the apoſtle; 'Who hath ſaved us, and called us with 'an holy calling;' and this 'not according to our 'works, but according to his own purpoſe and grace, 'which was given us in Chriſt Jeſus before the world 'began *r*.' If this text ſtands in need of any explication, you have it in theſe words: 'After that the 'kindneſs and love of God our Saviour toward man 'appeared; not by works of righteouſneſs, which 'we have done, but according to his mercy he ſaved 'us, by the waſhing of regeneration, and renewing 'of the Holy Ghoſt; which he ſhed on us abundantly, through Jeſus Chriſt our Saviour; that, being 'juſtified by his grace, we ſhould be made heirs according to the hope of eternal life *s*.'

Thus have I endeavoured, in the plaineſt, fulleſt, and briefeſt way I could, to vindicate and maintain the immutable purpoſe of God to ſave a determinate number of fallen Adam's poſterity. The arguments from the divine perfections will appear, I hope, to be founded upon the higheſt reaſon; and the ſcriptures, ranged in their order, are, I think, pertinent and ſtrong; each one defenſible in its reference to the particular topick it is brought under; and, all taken together, contain an invincible argument to prove the doctrine of abſolute particular election. I have endeavoured to avoid, as much as I could, the repeating of the ſame text over again; but, according to the different turn of the argument, it was ſometimes unavoidable.

I could produce many authorities to confirm this doctrine, but I chooſe to have it reſt on ſcripture, and not on human teſtimonies; though it were to be wiſhed that many of thoſe who have *ex animo*, and in open court, ſubſcribed to the ſeventeenth Article *t* of

r 2 Tim. i. 9. *s* Tit. iii. 4, 5, 6, 7.

t Of Predeſtination and Election; which runs thus:—

"Predeſtination to life is the everlaſting purpoſe of God, whereby,

of the Church of England, did pay a more decent and becoming regard to the doctrine evidently contained in it, and not deny, misrepresent, ridicule, and revile it, as they do.

III. I am now to consider the *arguments* and *objections* brought against the doctrine of particular election, as it has been stated and proved.

Having, as I hope, so abundantly confirmed the truth of the doctrine, there is less need for me to take up much room in answering the objections brought against it. When a truth is once well established, the objections brought against it are the less to be regarded; but where the positive proof is weak, objections become strong arguments. Therefore, though what has already been offered may be thought sufficient to drive all cavils before it; yet, to prevent any staggerings in our minds, and to establish our faith more firmly in this great article, it cannot be amiss for me to lay down, and to canvas particularly, some of the objections that are brought by our opponents against it. And here I might take notice of those objections that are brought against our doctrine, which are founded upon the universality of Christ's death, the nature and sufficiency of free-will to salvation, and the supposed defectibility of the saints. But as the opinions from which such objections are drawn, are themselves false and unsound, which

whereby, before the foundations of the world were laid, he hath constantly decreed, by his counsel secret to us, to deliver, from curse and damnation, those whom he hath chosen in Christ out of mankind, to bring them, by Christ, to everlasting salvation: Wherefore they which be endued with so excellent a benefit of God, be called according to God's purpose by his Spirit working in due season, they, through grace, obey the calling, they being justified freely, they be made sons of God by adoption, they be made like the image of his only begotten Son Jesus Christ, they walk religiously in good works, and, at length, by God's mercy, they attain to everlasting felicity."

which it is the province of ſome of my brethren to prove, I ſhall not attempt to interfere with thoſe who are to come after me, but ſhall leave the objections to fall to the ground, as they neceſſarily will, when the doctrines of particular redemption, of efficacious and invincible grace, and of the infallible perſeverance of the ſaints are eſtabliſhed in their order. I might alſo take notice of the objection made againſt our doctrine, that it has a tendency to drive perſons into deſpair; but as the ſame objection will come with equal force againſt the doctrine taught by our opponents, I ſhall not ſpend time particularly to refute it; but whether an opinion that does not ſecure the ſalvation of one ſingle perſon, nay, which makes the ſalvation of each man barely poſſible, as depending on the feeble and fickle will of man, has not a greater tendency to drive perſons into deſpair, than a doctrine that aſcertains the ſalvation of millions, upon the immutable decree of God, the impartial reaſoner will eaſily determine. The main objections that are brought againſt our doctrine, and which I ſhall apply myſelf to anſwer, are, ſuch as are formed from the general love and good-will of God to mankind; from the general commands, exhortations, wiſhes, and expoſtulations of God with men; from its making ordinances uſeleſs; and the pretences, that it weakens mens regards to good works, and encourages licentiouſneſs; that it has a natural tendency to prevent endeavours after ſalvation; and that it is contrary to the juſtice and mercy of God.

1. It is objected to the doctrine of abſolute and particular election, that it militates againſt the *general love* and *good-will of God to mankind*, ſo frequently expreſſed in the ſacred ſcriptures; 'God ſo loved 'the world, that he gave his only begotten Son, that 'whoſoever believeth in him, ſhould not periſh, but 'have everlaſting life *u*.' 'God will have all men 'to

u John iii. 16.

'to be ſaved, and to come to the knowledge of the 'truth *w*.' Now, how can it, will ſome ſay, conſiſt with theſe general declarations of the love and good-will of God to men, to aſſert, that he has choſen only ſome of this world, and theſe all to ſalvation? To this objection I would thus reply: If, in fact, God has choſen ſome only of mankind to ſalvation, as has been proved, it is weak and vain to object, that this is contrary to his general declarations of love and good-will to men; for we are ſure, as the ſcriptures are uniform, that there muſt be a harmony and conſiſtency between the doctrine and theſe declarations, though we, it may be, are not able fully to diſcern it. It is beyond all contradiction, that the terms *world* and *all*, are frequently, in ſcripture, taken in a limited ſenſe, and cannot admit of an univerſal meaning; and, whenever they are connected with ſalvation, they are always, I think, taken in a reſtrained ſenſe. The term *world*, in the forecited place, cannot be taken in an univerſal ſenſe, becauſe God did not ſo love the angels; nor did he ſo love every individual man and woman, as to give his only begotten Son for them: If God ſpared not his own Son, but delivered him up for all mankind, how comes it about that he does not freely beſtow ſalvation on all mankind? for the apoſtle Paul ſays, 'He that ſpared not his own Son, but delivered 'him up for us all, how ſhall he not with him alſo 'freely give us all things *x*;' whereby he plainly declared, that God will certainly beſtow all ſaving bleſſings on thoſe for whom he gave his Son: So when God ſays, 'he will have all men to be ſaved, 'and to come to the knowledge of the truth,' the term *all* cannot be taken in an univerſal latitude, becauſe all men are not actually ſaved; and many do not come to that knowledge of the truth, whereby they may be ſaved, being deſtitute of the goſpel, the means

w 1 Tim. ii. 4. *x* Rom. viii. 32.

means of ſalvation. If God will have men to be ſaved, how comes it about that all are not ſaved, ſince God does whatever he will? To ſay that God wills all men univerſally to come to the knowledge of the truth, and be ſaved, when he does not ſend the means of knowledge and ſalvation to millions, is to ſuppoſe that God wills an impoſſibility: 'I am, ſays 'Chriſt, the way, and the truth, and the life; no 'man cometh to the Father but by me *y*:' 'Neither is there ſalation in any other; for there is 'none other name under heaven given among men, 'whereby we muſt be ſaved *z*,' beſides Jeſus Chriſt. If the terms *world* and *all*, are to be taken in an univerſal meaning, then God would be ſaid to love all the world, ſo as to give his Son for them, and, at the ſame time, not ſo to love them, as to give them ſalvation by him, which to me appears abſurd; nay, according to this, God would love and will the ſalvation of unbelievers, as well as believers, which would be to love and hate the ſame perſons, and to will both their damnation and ſalvation at the ſame time.

When therefore it is ſaid, that 'God ſo loved 'the world,' *&c.* by the term *world* we muſt either underſtand the human race, in oppoſition to the fallen angels, whom God did not ſo love as to give his Son for them, or the Gentile world, in contradiſtinction from the Jews; in which ſenſe, the evangeliſt John frequently makes uſe of the term, both in his goſpel and epiſtles; or by it we may underſtand the world of the elect, who ſhall believe in him, and be ſaved by him. And thus the phraſe, 'Whoſoever believes in him,' may be conſidered as exegetical of the means whereby thoſe whom God loved, and for whom he gave his Son, ſhall have everlaſting life, even by faith in Chriſt. When it is ſaid,

y John xiv. 6. *z* Acts iv. 12.

ſaid, 'God will have all men to be ſaved,' we muſt either underſtand the term *will*, not of his decreeing, but approving will, ſignifying how agreeable the converſion and ſalvation of ſinners is to him, and that he is well pleaſed with all that are ſaved; or if we underſtand it of the effective will and purpoſe of God, by *all men*, we muſt either mean men of all nations, people, and languages, who are ſaid to be 'redeemed to God by Chriſt's blood *a*;' or men of all relations, ranks, and conditions, which is the plain meaning that the context leads to; or otherwiſe we are neceſſarily drove into this ſcandalous abſurdity, that God is diſappointed of his will, as to the ſalvation of a great many; for nothing is more certain than this, that all men, in fact, are not ſaved.

2. I come now to conſider the objection againſt particular election, which is taken from the general *commands*, *exhortations*, *wiſhes*, and *expoſtulations* of God. It may be ſaid, if God has deſigned to ſave ſome only, and has determined not to give his grace to many, whereby they may believe, repent, and be obedient, how comes it about that he ſhould, in his word, command all men to believe, repent, and be obedient to his laws, with promiſes of life to them who conform, and threatenings of death to thoſe who continue diſobedient; that he ſhould exhort all men to repent and turn to him, to come to him, to believe, and to be converted; that he ſhould wiſh as he does; 'O that there were ſuch a heart in them, 'that they would fear me, and keep all my com-'mandments always! O that my people had hear-'kened to me, and Iſrael had walked in my ways!' That he ſhould expoſtulate, as he does; 'Why will 'ye die, O houſe of Iſrael? O Jeruſalem, wilt thou 'not be made clean? When ſhall it once be? How

a Rev. v. 9.

'long ſhall thy vain thoughts lodge within thee?
'O Jeruſalem, Jeruſalem, how often would I have
'gathered thy children together, as a hen gather-
'eth her chickens under her wings, but ye would
'not: Ye will not come to me that you may have
'life *b*.' We have the ſame language in almoſt innumerable other places of ſcripture. Now, to what end may it be ſaid, are all theſe commands, exhortations, wiſhes, expoſtulations? Is not this for God to delude his creatures? Is it not inconſiſtent with the divine ſincerity? For God to make theſe general and ſolemn declarations, and, at the ſame time, to determine, from eternity, that many of thoſe to whom theſe declarations are made, ſhall not believe, repent, be obedient, and be ſaved.

To this objection, which I have endeavoured to ſet in the cleareſt and ſtrongeſt light, that the objectors themſelves can deſire, I would reply in general: That theſe, and ſuch like paſſages of ſcripture, do not at all tell us what God deſigns to do for us, and with us, but only inform us what is our duty, what God requires of his reaſonable creatures, what is agreeable to his revealed will; that faith, repentance, and obedience, are things which he approves of, and is delighted with; that ſalvation is conſequent upon, and connected with faith and holineſs, and that the effect and conſequence of unbelief, impenitence, and diſobedience, will be everlaſting deſtruction. But, to be more particular,

(1.) As to the general *commands* and *exhortations*, I would reply: That many of the commands of ſcripture refer only to external acts of reformation, which reaſonable creatures may perform, even tho' God denies them that grace, which is neceſſary to ſalva-

b 1 John iii. 23. Acts xvii. 30. John iii. 36. Acts iii. 19. Ezek. xviii. 30. Iſai. lv. 2, 3. Deut. v. 29. Pſal. lxxxi. 13. Ezek. xxxiii. 11. Jer. xiii. 27. Chap. iv. 14. Matth. xxiii. 37. John v. 40.

ſalvation. Mens being non-elect does not prevent their acting as men, and performing many external duties, which God requires, beſides many commands are directed to thoſe to whom God had already given his grace; and, in many places of ſcripture, the promiſes and threatenings refer only to temporal rewards and puniſhments; but we will allow that God does command all men to believe, repent, and be obedient to him. It muſt alſo, on the other hand, be granted, that no man has power in himſelf ſavingly to believe, repent, and obey; for if theſe things are of our own operation, they could not be called the gifts of God, nor would God be ſaid to work in us *to will and to do of his own good pleaſure*, nor ſhould we have the ſeveral promiſes in the ſcriptures, that God will renew and convert us; nor need we pray to God for his grace, that we may believe and be converted; nor are we obliged to render thanks to God, that we believe and are obedient; nor have we any juſt reaſon to aſcribe the glory of our faith and repentance to God. No one will preſume to aſſert that all men do believe, repent, and are obedient, notwithſtanding the general commands and exhortations of God, backed with the promiſes of life and threatenings of death. If therefore God does deſign that all thoſe to whom his commands and exhortations are made known, ſhould comply with them, how comes it about that ſo many, in fact, do not do it? Should it be ſaid, this is owing to the perverſe will of man; to this we would reply, that the perverſeneſs of will is the ſame in the elect, as in the reprobate; and if the perverſneſs of man's will could hinder the purpoſe of God from taking effect, then none of God's elect might believe and be ſaved, but all the elect ſhall believe, repent, be holy, and be ſaved, as we have beforeproved. But farther, this is to ſuppoſe that God has made a creature that he cannot manage and govern, and that his determinations

and deſigns are to be ſubjected to the will of man; ſo that if man will, they ſhall be accompliſhed; but if man oppoſes them, almighty power itſelf cannot bring them to effect. Wherefore, upon the whole, it is very plain and evident, that the general commands and exhortations to believe and repent, do not oppoſe the doctrine of particular election, or the purpoſe of God to give faith, *&c.* to ſome only; nor can we from them form an argument, or draw a juſt concluſion, that God does deſign that all men univerſally ſhould believe and repent, becauſe, in fact, all do not. But though God does not determine to give ſaving grace to all thoſe to whom his commands and exhortations are made known, yet are they not, as ſome may ſuggeſt, vain and uſeleſs, which will appear from the following conſiderations.

God's commands do not tell us what God will do for us, but they inform us what we ought to do for him. As they are not the meaſure of our power, ſo neither are they the rule of God's decrees; for if ſo, God's commands would not be a directory to us, to ſhew us what we ought to do; but they would rather be a law to God himſelf, telling him what he muſt do: He could not be ſaid to command us, but rather to command himſelf. God is not obliged to beſtow his ſaving grace on any, or to reſtore to any man the power of obeying his precepts, which he once had, but loſt: Herein he acts according to his own ſovereign will, and communicates his ſaving grace to whom he pleaſes; and theſe are only his elect, or thoſe to whom from eternity he deſigned to give it. God, in giving his grace, and making his elect obedient to his calls and commands, does generally make uſe of the promiſes and threatenings of his word, as ſuited to work upon their hopes and fears. Though God determines to make ſome only obedient to his commands, and to leave others in their natural enmity and rebellion; yet it is highly

proper

proper and convenient that even the wicked ſhould know their duty, that their mouths may be ſtopped, and that they may have no reaſon to complain that God did not inform them what it was he required of them. When God commands *all men to believe and repent*, &c. it is in order to convince men of their weakneſs and inability, to excite his choſen people to pray to him for his grace and Spirit, and to lead them to Chriſt, who alone can give them faith and repentance, and thoroughly furniſh them for every good work. No man can prove, and therefore no man ought to aſſert, that he is a non-elect perſon, and ſhall not be ſaved; or that God has determined not to give him grace to be obedient to his commands; to prevent therefore any ſuch raſh and deſpairing aſſertions, the command is promiſcuous to believe; and we are told, *he that believes ſhall be ſaved*. God, in commanding men, does not conſider them under the diſtinctive characters of elect or reprobate; he does not declare what his ſecret will towards them is, but conſiders them as his reaſonable creatures, bound in duty to be obedient to him. Though God has, in his eternal decrees, made a manifeſt difference between ſome and others; yet in his commands he has made no diſtinction.

Thus much may ſerve in anſwer to the objection againſt our doctrine, taken from the general commands and exhortations of God to believe, repent, and be obedient, with the promiſes and threatenings annexed thereunto.

(2.) I come now to conſider the objection drawn from the *wiſhes* and *expoſtulations* of God, as before laid down. To which I would reply, that many of thoſe things which God expoſtulates with men about, are what they had in their power to do, or avoid; as when he refers to external acts of reformation, and to temporary judgments. God's expoſtulations are generally with his own people, and do

not refer to all men univerſally. God cannot, properly ſpeaking, be ſaid to wiſh any thing, becauſe this would argue great weakneſs and imperfection in him. To ſuppoſe God to wiſh any thing to be done, which it was in his own power to effect, is to charge him with egregious folly. When God therefore, ſpeaking after the manner of men, is ſaid, any where in his word, to wiſh that men would convert themſelves, turn to him, and be obedient, we muſt conſider ſuch modes of ſpeaking as only pathetick ſpeeches, deſigned to convince God's elect of the evil of their ways, and to preſs on them the obſervance of their duty to him. It is to ſhew them their wickedneſs and ingratitude, the juſtice and equity of God's expectations and demands, and to excite them, by the moſt moving expreſſious, to repentance and reformation. God makes uſe of expoſtulations and wiſhes, as well as exhortations and commands, as the means whereby he will convey his ſaving grace to the hearts of all his choſen ones. If by the wiſhes of God we are to underſtand his purpoſes and deſigns, that all men believe and repent, and be obedient, whence is it, that he who has the hearts of all men in his hands, 'and turns them as the rivers 'of water, whitherſoever he will *c*,' does not actually make all men obedient, and that there are ſuch vaſt numbers which are unbelieving and impenitent?

If it is ſaid, that it is for God to delude men, and to act inconſiſtently with ſincerity, to exhort and command all men to repent, and to expoſtulate, as he does, with them about their impenitence and diſobedience, when he has from eternity determined to deny his grace to a great many, without which they cannot believe, repent, or yield obedience to him; to this I would reply, that it is very evident that theſe things are fact, *viz.* that God does thus command, and has thus determined.

It

c Prov. xxi. 1.

It muſt be owned to be a very difficult thing to reconcile general declarations, and particular determinations to one another. It is vile for poor ſhort-ſighted creatures, becauſe they cannot account for all God's words and works, to charge him with a want of ſincerity, and with a deſign to mock and delude his creatures: But, if there is any thing in the ſuggeſtion, it will be as ſtrong an objection againſt the foreknowledge of God, as his decrees. Our opponents allow, that God foreſees the final impenitence, and obſtinate diſobedience of millions; and yet, at the ſame time, he enjoins that the goſpel and the means of ſalvation be publiſhed to them, as if they were all to be ſaved. Now, why does God exhort and expoſtulate with thoſe who were foreknown to be refuſers and deſpiſers of them? According to their way of charging others, is this to act ſincerely? Is it not rather feigning and diſſembling? So that this objection, if it has any weight in it, carries the matter farther than the objectors will care to allow, and recoils, with a ſtrong force, upon their own aſſertions.

3. It is objected againſt our doctrine, that it makes *ordinances vain and uſeleſs;* for if God has abſolutely, from eternity, determined the ſalvation of a particular number of mankind only, to what purpoſe are ordinances inſtituted? The elect may be ſaved without them, and the reprobate cannot be ſaved by them. To this I reply,

(1.) Ordinances are not *eſſential* to ſalvation: If they were, then all who attend them would be ſaved; and ſuch as had not the opportunity of ſo doing, would infallibly be loſt: but no one will aſſert, that a bare attendance on ordinances will inſure ſalvation; and we dare not affirm that all who have not the opportunity of attending ordinances will be damned. Faith in Jeſus Chriſt is eſſential to ſalvation, becauſe the ſcriptures tell us, that 'he who believes ſhall

'be

'be ſaved; but he who believes not, ſhall be damn-'ed *d*:' But the ſcriptures have no where, as I remember, aſſerted, that he who attends ordinances ſhall be ſaved; but he who does not attend them, ſhall be condemned. Ordinances are the *uſual means* of ſalvation, but not *eſſential* to it. God has obliged us, in a way of duty, to attend them; and has, for our encouragement, promiſed to own them for good to his people: but he has not obliged himſelf by them, or confined the communications of his grace to them. This is evident from various inſtances of converſion, where ordinances have not been made uſe of.

(2.) Becauſe the goſpel is preached to *all men* where its ſound has reached; it will not from hence follow, that all may or will be converted by it. In the apoſtle's time, ſome believed it, and ſome gainſayed and blaſpemed. Juſt ſo it is in our day; many are called, but few appear to be choſen, becauſe few believe; the goſpel is proclaimed to all, not that all, but that ſome may be ſaved.

(3.) The goſpel is preached to all, becauſe ſome of *all ranks* and *characters* are to be brought home to Chriſt by it; and becauſe miniſters are to hope well, and to ſhew their charity to all. All that we preach to may be elect, for any thing we know to the contrary; however, in every congregation, where the faithful word is preached, there are ſome who belong to the election of grace: and though the ſame overtures are made to all, who hear the goſpel, yet none will believe and be ſaved but the elect, whom God makes willing in the day of his power.

(4.) The preaching of the goſpel is promiſcuous to all, becauſe miniſters cannot diſtinguiſh between the *elect* and *reprobate*: God does not ſee fit to tell preachers what number he has choſen to ſalvation, of thoſe they miniſter to, and what number he has refuſed; nor has he ſet any particular mark upon the

d Mark. xvi. 16.

the perſons of the one denomination or the other: wherefore they are commanded and obliged to declare the way of ſalvation by Jeſus Chriſt, to all who come under their miniſtrations.

(5.) Ordinances, properly ſpeaking, were primarily and chiefly deſigned for the *elect* only, as the uſual and ordinary means, whereby the purpoſe of God, in their ſalvation, ſhall be accompliſhed. God could ſave his elect without the uſe of ordinances; but he has been pleaſed to appoint them, as the common means of conveying his ſaving grace into their hearts, in order to their enjoying that everlaſting life, which he, from eternity deſigned them to. Therefore he directed his apoſtles to go and preach in ſome places, and not in others, becauſe he had a *choſen people* in thoſe places, to which he ſent them *e*; and the Lord, by their miniſtry, 'added to the 'church ſuch as ſhould be ſaved,' or ſuch as he had determined to ſave *f*.

(6.) If God, by the general diſpenſation of the means of grace, deſigned to ſave all that come under them, how comes it to paſs that all who attend them are *not ſaved?* God can as eaſily ſave all, as ſome, if he has deſigned; for 'who has reſiſted his will?' If it is given to perſons, under ordinances, to believe, God can as eaſily give faith to all as to ſome: If faith is of our own operation, then the purpoſe of God is limited to, and determined by the will of man.

(7.) In adminiſtring ordinances, eſpecially in the preaching of the goſpel, miniſters are not to regard perſons as elect or reprobate, but as *ſinners* or *ſaints*. It is true, did they not hope, that among the unconverted there might be a choſen people, who ſhould be called in due time, they would have no encouragement to preach to ſinners, but would ſeparate the ſaints, and preach only to them. In our mi-

e Luke i. 17. Acts xv. 14. and xviii. 9, 10. *f* Acts ii. 47.

niſtry,

niſtry, we cannot be ſaid to preach to perſons under the unknown character of elect or reprobate; no: we preach the goſpel to all without diſtinction; we tell ſinners of their loſt and miſerable ſtate, by reaſon of ſin; ſet Chriſt before them, as the only Saviour of ſinners; exhort them to fly to him for help; to repent of their ſins, and to yield obedience to the divine precepts, not knowing who will believe, or gainſay, or what the ſucceſs of our labour will be. And, while we are thus preaching to all, God lays hold of the heart of one and another, calls them by his efficacious grace, makes them penitent and obedient; and 'as many as are ordained to eternal life 'believe.'

(8.) Though the *reprobate* cannot be ſaved by the preaching of the goſpel, unleſs we ſuppoſe that God reverſes his decrees towards them; yet it is neceſſary that it ſhould be preached to them, and on ſeveral accounts, *viz.* that they may know their duty, what it is that God requires of them; that they may, under the miniſtry of the word, be reſtrained from ſome groſs enormous vices; have their manners ſomewhat cultivated, and ſo be made uſeful to ſociety, leſs injurious to the pious, and prevent a ſeverer puniſhment. In fine, it is neceſſary that the goſpel ſhould be preached even to the reprobate, that their mouths may be ſtopped, and they may be left without excuſe; 'If I had not come, ſays Chriſt of the 'Jews, and ſpoken to them, they had not had ſin; 'but now they have no cloke (or excuſe) for their 'ſin *g*.' The primary deſign of God, in ſending his goſpel and ordinances to any people, is, that the elect thereby may be brought home to himſelf, and his purpoſe in their ſalvation be accompliſhed; that the reprobate are hereby left without excuſe, is a ſecondary and more remote conſideration.

Thus we ſee that the promiſcuous preaching of the

g John xv. 22.

the goſpel to all, does not infer that all will or may be ſaved; but that it is the uſual means, whereby the choſen people of God are converted, edifyed, and comforted; and neceſſary to the reprobate, even though they cannot be ſaved by it: But if the general preaching of the goſpel is ſuppoſed, after all, to carry any argument in it againſt the doctrine of ſpecial election, it ſtands with equal force as an argument againſt the divine foreknowledge.

4. I come now to conſider the objection againſt our doctrine, 'that it weakens mens regards to *good works*, and tends to encourage *licentiouſneſs*.' To which I would beg leave to reply: Though ſome, who pretend to believe the doctrine of determinate election, are unmindful of their duty, and immoral in their converſation, it will not, from hence, follow, that the doctrine itſelf gives countenance to any ſuch miſ-conduct. If God had, indeed, choſen men to ſalvation, without regard had to good works, as a part of it, there would be ſome ground for the objection; but when good works are a very conſtituent part of that ſalvation which God has deſigned the elect to, and when they are the principal ground and evidence from whence perſons can or may conclude that they are elected; ſeeing no man has any right to believe that he is elected of God to ſalvation, till he is brought to hate ſin, and delightfully to perform good works; when theſe things are ſo, I cannot conceive how this doctrine can be an enemy to good works, or why perſons ſhould deem it ſo. Thoſe perſons who are ſo bold and fooliſh as to ſay, if we are elected, we ſhall be ſaved, though we live as we liſt, do not only reaſon quite contrary to the deſign of the decree, but give very plain and ſtrong proof that they have no lot nor portion in this matter.—No doctrine in the world has a greater tendency to diſcourage ſin, and promote good works, than this of particular election; for if our election to ſalva-

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tion is of the free grace, goodneſs, and love of God, what can be a greater argument to repentance than ſuch goodneſs? What can incite us more to obedience than ſuch love? What can more effectually teach us to live ſoberly, righteouſly, and godly, than ſuch grace?—Beſides, when good works are, even by the purpoſe of God, affixed, as the very means whereby the elect are to attain their final ſalvation, and ſo are made neceſſary to, and inſeparable from it, what can be a more powerful motive to the performance of them than this conſideration?—Further, the purpoſe of God, concerning the ſalvation or deſtruction of any, cannot annul the relation that we ſtand in to God, as his creatures, nor our obligation to perform good works: That I am a creature of God, and ought, as ſuch, to be obedient to him, I know; but I cannot, it may be, know whether I am elect, or reprobate; wherefore what is to me a ſecret, ſhould never be a bar or diſcouragement to the performance of thoſe things, which I am bound to do, upon the moſt manifeſt evidence.—Beſides, tho' good works are not the cauſe of God's chooſing any to ſalvation, yet they are abſolutely neceſſary and uſeful, and that not only as an evidence of our election, but to teſtify our love to God; to promote the glory of God in the world, to convince gainſayers, to be an example to others, and that we may be more fitted for communion with God here, and the enjoyment of him in glory hereafter.—In fine, that our doctrine is no encourager of ſin, or enemy to holineſs and good works, is evident, through grace, in ſome good meaſure, by the lives and converſations of thoſe who profeſs to believe it. It muſt be granted, as a melancholy truth, that there are too many of orthodox heads, who have ſad unſound hearts, and lead very wicked lives; but if practical religion ſhines forth with greater luſtre among any party of Chriſtians more than among others, it is, generally ſpeaking,

ing, I ſay, generally ſpeaking, moſt conſpicuous among the avowers of the Calviniſtick Doctrines. I do not ſay this to fix a charge of wickedneſs upon others, far be it from me to be guilty of ſo much malice and uncharitableneſs; nor do I affirm this out of a vain oſtentation, for who is it that makes men to differ? But when a doctrine is charged, as encouraging licenciouſneſs, if the profeſſors of it appear to be no more wicked than others, nay, to practiſe and maintain good works as much, if not more, than thoſe who would fix ſuch an unjuſt conſequence upon their doctrine, the objection is ſo far from weakening, that it has a tendency to eſtabliſh and confirm our faith, in the doctrine, as according to godlineſs.

5. It is objected, to the doctrine of particular election, "that it has a *tendency* to prevent endeavours after ſalvation, and to encourage indolence and preſumption." If God has, from eternity, choſen a determinate number of perſons to ſalvation, and if theſe, and no others, ſhall infallibly obtain it, then does not ſuch a doctrine diſcourage endeavours, and lead on to ſloth and preſumption? For if I am not elected, may a perſon ſay, to what purpoſe are all my endeavours for ſalvation? I can never attain to it by them; and, if I am elected, why ſhould I ſtrive and labour, when my ſalvation is made ſure, by the immutable decree of God? To this I would reply: That the abuſe of a doctrine, by ſome weak or wicked perſons, can never prove a doctrine to be falſe; there is no truth but what is liable to be abuſed. It is abſurd and irrational, in its own nature, for any perſons to argue at this rate, becauſe this is to draw certain concluſions from uncertain premiſes. Though God has choſen ſome, and refuſed others, yet he has not told us who are the particular perſons. The certainty of the end, upon the

decree of God, is no hindrance or diſcouragement to the uſe of ſuitable means, in order to attain the end, becauſe God has, by his decree, connected the means and the end together; and we are ſaid to be 'choſen 'to ſalvation, through ſanctification of the Spirit, 'and belief of the truth.' Our Saviour knew very well what was the prefixed term of his life on earth; yet he ſtudiouſly avoided dangers, and eſcaped the hands of the Jews more than once. God had revealed it to Paul, that none of the paſſengers, who were in the ſhip with him, ſhould be loſt; yet he exhorted the ſeamen to be active, and would ſuffer none of them to go out of the ſhip, when they attempted to have ſaved themſelves in the boat.

The apoſtle Peter exhorts believers to 'give dili-'gence to make their calling and election ſure *h*,' though he knew their election and ſalvation was ſure, by the decree of God: and our Saviour bids all his followers 'to ſtrive to enter in at the ſtrait gate,' at the ſame time that he tells them, 'many ſhall 'ſtrive to enter in, and ſhall not be able *i*.' Moreover, the apoſtle Paul informs us, that 'they who 'run in a race run all, but one only receives the prize *k*.' No one can win who does not run; all will not win who do run; yet all run. We ſee then, from hence, that the certainty of the ſalvation of ſome, ought to be no hindrance to the endeavours of all to attain it.

Suppoſe I could aſſure you of this aſſembly, that God had determined the certain ſalvation of one in three, or five, or more or leſs of you; would not this be a greater encouragement to you all to be found in the uſe of means, than to be told that God had decreed the poſſible ſalvation of you all, but has not ſecured the ſalvation of any one of you? For who will ſtrive ſo much after that, the attainment whereof is merely poſſible to every one, as for that which is

h 1 Pet. i. 10. *i* Luke xiii. 24. *k* 1 Cor. ix. 24.

is certain to ſome, who ſtrive for it? Nay, who will uſe endeavours at all, that conſiders his inequality to the work, and that it is next to an impoſſibility that he ſhould obtain what he is to take pains for? But, on the contrary, if the ſalvation but of a few is certain, this will be an encouragement to all to ſeek after it, becauſe each one will be ready to argue, who knows but I may be one of thoſe happy ones, whoſe ſalvation God has infallibly determined? Thoſe who oppoſe our doctrine, are free to allow that all men eventually will not be ſaved: Now, whether their doctrine does not as much diſcourage endeavours as ours, is no difficult thing to determine; for what more encouragement is given to all to ſtrive, from this declaration, that all will not eventually be ſaved, than from this, that God does not deſign the ſalvation of all men? Our doctrine cannot encourage indolence and preſumption, becauſe the means are connected with the end by the purpoſe of God; becauſe no man has a right to conclude himſelf an elect perſon, till he is called and converted, and becauſe preſumption, in an allowed courſe of ſin, is abſolutely inconſiſtent with a ſtate of grace, and a ſtrong argument that a perſon is not an elect of God, whatever his pretences may be.

6. It is objected to our doctrine, "that it is contrary to the *juſtice* of God, that it narrows his *goodneſs*, and limits his *mercy*: In ſhort, that it is unjuſt, unkind, and unmerciful in God, to decree the certain ſalvation of ſome few, and to leave the reſt to periſh everlaſtingly."—"How is it, ſay our opponents, conſiſtent with the notions that we have of God, as a juſt, gracious, and merciful Being, that he ſhould, from eternity, determine to give his grace to ſome few, whereby they ſhall infallibly be ſaved; and to deny it to a great many, from whence they muſt inevitably periſh, when all mankind are equally the objects of his juſtice, goodneſs, and mercy?"

To this we might anſwer, as the apoſtle does; 'Nay but, O man, who art thou that repliest a-'gainſt God? Shall the thing formed, ſay to him 'that formed it, why haſt thou made me thus *l*?' 'Shall not the Judge of the whole world do right *m*?' God ſays, 'Jacob have I loved, but Eſau have I 'hated. What ſhall we ſay then? Is there unright-'teouſneſs with God? God forbid: For he ſays to 'Moſes, I will have mercy on whom I will have 'mercy, and I will have compaſſion on whom I will 'have compaſſion; ſo then it is not of him that 'willeth, nor of him that runneth, but of God that 'ſheweth mercy *n*.' 'Is God unrighteous who 'taketh vengeance? God forbid *o*?' It is an eaſy thing to charge a ſcripture truth with being incon-ſiſtent with the perfections of God; but it is impoſ-ſible to prove the allegation. It is a wicked thing to charge God with being unjuſt, unkind, or unmerciful, for doing what he will with his own; nor can the objection be made good againſt our doctrine, that it argues injuſtice, unkindneſs, and unmercifulneſs in God: The ſcriptures give no encourgement for any ſuch charges. It is repreſented as no derogati-on to the grace of God, that he called Abraham a-lone, leaving great numbers to periſh; that he ſaved only Noah and his family, when all the reſt of the world were drowned; that Lot and his houſe were preſerved, and all Sodom and Gomorrah left to be conſumed: Moſes never ſpeaks of it as a leſſening or diſparagement to the goodneſs of God; that he choſe Iſrael alone for his peculiar people, who were the feweſt of the nations; nor do I find that our oppo-nents charge God with a want of juſtice, goodneſs, or mercy, that he ſends the goſpel to ſome nations, when the far greater part of the world are left in darkneſs and ignorance; ſo that we ought to be very

l Rom. ix. 20. *m* Gen. xviii. 25. *n* Rom. ix. 13, 14, 15, 16. *o* Rom. iii. 5, 6.

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tender in charging the proceedings of divine ſovereignty with being oppoſite to all or any of God's moral perfections.

But farther: If it could be proved, that God owed all men ſaving grace, it muſt be owned to be an unjuſt thing in him to deny it to any; but God is not obliged to give any man ſaving grace. The number of the elect is not ſo few as ſome would repreſent it to be; they are 'ten thouſand times ten 'thouſand, and thouſands of thouſands *p*.' The reprobate, ſtrickly ſpeaking, are not condemned for not doing that which it was impoſſible for them to do, becauſe God had refuſed to give them his ſaving grace; for not doing what was in their power, and which they themſelves made impoſſible to be done, by a long courſe of indulged wickedneſs. We have as much reaſon to charge God with injuſtice, cruelty, and unmercifulneſs, in condemning and deſtroying all the fallen angels, as in determining to leave ſome of fallen mankind to periſh: And will any attempt to ſay it is unjuſt in God to determine to ſave only ſome of mankind, when he would have been juſt if he had deſtroyed them all? Or ſhall we preſume to affirm that God is unmerciful, 'becauſe he has mercy on whom he will have mercy?'

The ſame objection will lie againſt the divine perfections, from God's not eventually ſaving all, as from his determination not to ſave all; for he could ſave every man if he would; and yet our opponents will not attempt to affirm, that all men are ſaved in the event. God could have created all men perfect, as well as the firſt man; he could have preſerved Adam and all his ſeed in innocence; or, after man had fallen, and made himſelf vile and miſerable, God could change the hearts of all men, and convert and ſave them all, if he ſo pleaſed. Why then do our opponents charge our doctrine with unmer-

p Dan. vii. 10. compared with Rev. v. 11.

cifulneſs, when the ſame charge equally lies againſt their own opinion?

To proceed a little farther, as to the ſuppoſed unmercifulneſs of our doctrine. For my own part, I confeſs, that one great reaſon why I believe and eſpouſe the doctrine of ſpecial determinate election, is, becauſe of the *mercy* of it. I hope I am not miſtaken; for, to me, our doctrine appears moſt to illuſtrate the mercy of God, and to be moſt friendly to mankind; nay, there is, in my opinion, no friendſhip nor mercy in any other doctrine but this. To make this good, be pleaſed to obſerve, that all, in fact, are not eventually ſaved; that no more ſhall be ſaved than what are ſaved; and that all who are ſaved, are elect to ſalvation. Our opponents never attempted to affirm that all men are actually ſaved; no one will pretend to aſſert that more ſhall be ſaved than what are ſaved; all that are ſaved, we ſay, are elected to ſalvation. Where is the unmercifulneſs of this doctrine? We do not narrow or confine ſalvation, but make it, in fact, as extenſive in its ſubjects, as thoſe who oppoſe themſelves to us. The difference between them and us, is not about the number who are ſaved; we both agree in that: but what we differ about is, the manner of their obtaining ſalvation. We ſay, they are ſaved by virtue of the electing love of God; they ſay, they are ſaved becauſe they rightly improve their own free will. We affirm them to be ſaved in ſuch a way, as aſcribes all the glory to God; the way of ſalvation which they hold is ſuch, as leaves great room for man to glory. Thus far our doctrine appears to be as merciful as theirs. But farther,

Our opponents ſcheme makes the ſalvation of each man but barely poſſible; our doctrine makes the ſalvation of millions of men abſolutely certain; ſo that hence ours appears to be more merciful than theirs: For I would aſk any unprejudiced perſon, whether a doctrine that ſecures the ſalvation of ſome, whether

one in ten, or nine in ten, God only knows, does not better deſerve the epithets of friendly and merciful, than a notion that puts the ſalvation of every one upon a bare poſſibility, whence it may happen that, even according to their tenets, no one may be ſaved at laſt? Let none call what I am going to ſay cant, or a declamatory harangue, to captivate the paſſions. Suppoſe God was to ſummons all mankind before him, and to demand a choice of them which of the two ſchemes they would give into; would they not prefer that which infallibly ſecures the ſalvation of a choſen number, to that which puts the ſalvation of each one upon a dangerous uncertainty? From what has been ſaid, it appears that our doctrine is more merciful than that of our opponents.

I ſhall venture to go one ſtep higher, and that is, to prove that the doctrine of our opponents is an *unmerciful* doctrine, becauſe it is ſo far from aſcertaining the ſalvation of any, that it renders the ſalvation of each man a moral impoſſibility. The opinion of thoſe who differ from us, as to the doctrine of election, ſo far as it relates to ſalvation, I take to be this: That it is a *conditional* choice, upon our perſeverance in a life of holineſs; *i. e.* if I may give you the ſenſe more fully, in other words, it is God's chooſing perſons to ſalvation, upon the conditions of faith, repentance, and perſeverance in holineſs. Upon this, now let me obſerve, that they will not allow that God has determined to give to any man this faith, repentance, and perſeverance; nay, abſolutely deny that God has ordained one ſingle perſon to faith, repentance, and perſeverance to the end; ſo that the performance of theſe conditions depends entirely upon the will of man. But, if this is the caſe, the queſtion, which was once put to our Lord, may very properly be aſked here, *Who then can be ſaved?* For,

(1.) If the ſcriptures have repreſented men, as, by

by nature, in a ſtate of death, to every good work reprobate; not ſufficient of themſelves to ſpeak a good word, or think a good thought; as not able to do any thing without Chriſt, and by many ſuch the like declarations; then how is it poſſible that they ſhould, by their own innate power, ever perform theſe weighty and extenſive conditions?

(2.) If faith, repentance, and perſeverance in holineſs, are the gifts of God, and God has not deſigned or determined to give them to any one ſingle perſon; is it not impoſſible that any one ſhould believe, repent, and perſevere? God does not give good gifts at random, or by accident, without determining both the quality of the gift, and the number of the objects; but 'every good and every perfect gift is from above, 'and comes down from the Father of lights, with 'whom is no variableneſs, neither ſhadow of turning *q*.' It immediately follows, 'Of his own will 'begat he us with the word of truth *r*.' God is of one mind, and who can turn him? His purpoſes, like his nature, are invariable; and, becauſe they are ſo, his gifts are without repentance, and he quickens and ſaves whom he will. What are God's actings but the accompliſhment of his purpoſes? Purpoſes are actions decreed, actions are purpoſes executed. As the promiſes of God are the revelation of his purpoſes of good-will, ſo the actings of God upon his creatures are the execution of his purpoſes, and the fulfilment of his promiſes. Well now, if faith, repentance, and perſeverance in holineſs, are the gifts of God, and he has not purpoſed to give them to any, then he has not promiſed to give them to any; and where there is neither purpoſe in God, nor promiſe from him, there can be no ſaving gifts; and if ſo, how is it poſſible that any man can be ſaved?

(3.) If Adam, in innocence, who was created perfect,

q James i. 17. *r* James i. 18.

fect, and with a plenitude of power, to do what God required; if, I ſay, he did not fulfil the law of nature, how is it poſſible that we, who are fallen imperfect creatures, ſhould obey the law that we are under? A perfect creature muſt be much more able to yield a perfect obedience, than an imperfect creature is to yield imperfect; becauſe, when the nature is once vitiated, it is more difficult to perform one good action, than it is for a perfect nature to yield perfect obedience. Should any ſay this is begging the queſtion, to aſſert that we are imperfect creatures, we have as much power for obedience, as Adam ever had. Suppoſing it, but not granting it, then,

(4.) If Adam did not perform the condition of his covenant, which was to refrain only from eating of the forbidden fruit; but, upon a temptation of the ſerpent, did, contrary to his allegiance to God, and the high obligations he was under to comply with the divine command, eat of the fruit of the tree, of which God had ſaid, 'In the day thou eateſt there-'of, thou ſhalt ſurely die *s*:' If he could not ſuſpend a ſingle act, even though he, it is not improbable, knew this was to be the teſt of his obedience, and that his own and the fate of his poſterity depended upon it: I ſay, if he, in theſe circumſtances, without ſupernatural aids, could not refrain a ſingle act; how is it poſſible for us, who are ſurrounded with innumerable temptations, to perform the conditions of our covenant, to believe, repent, and perſevere in holineſs, which require the exertion of millions of poſitive acts? To ſuſpend acting, is much eaſier than to put forth an act; but what compariſon is there between a perfect man's refraining one act, and an imperfect man's putting forth innumerable acts? When Adam then could not do the former, will any one now preſume to ſay he is able to do the latter? So that, upon the whole, the doctrine of an univerſal conditional

s Gen. ii. 17.

conditional election appears to be unmerciful, while the mercy of God ſhines with a bright luſtre in the doctrine of abſolute particular election.

Thus I have finiſhed what I deſign doctrinally from the words. Let the arguments and objections be taken together, compared, and weighed, and I doubt not but the balance will be found to be in favour of our doctrine; and it will appear evident, that God has decreed, before all worlds, the certain ſalvation of a determinate number of mankind, and left the reſt to themſelves. I have deſignedly ſtudied great plainneſs of ſpeech, as beſt ſuited to the ſolemnity and importance of the ſubject, that I might the more readily be underſtood of all, and that 'your 'faith might not ſtand in the wiſdom of man, but 'in the power of God.' I have endeavoured to ſet the whole matter in the cleareſt and moſt obvious light I could, to digeſt my proofs in a natural order, and to repreſent the objections in the faireſt and ſtrongeſt manner. I hope no one will have reaſon to ſay that I have been combating a man of ſtraw of my own making, or fighting with my own ſhadow; and, ſhould it appear that I have given an invidious, harſh, or falſe turn, to any argument or objection of our opponents, I ſhould be heartily ſorry for it, and moſt readily acknowledge my fault.

The APPLICATION.

1. If there is ſuch a doctrine as particular election in ſcripture, then it ought to be preached. Some abſolutely deny the doctrine; others think it improper to be taught, becauſe, they apprehend, that many perſons may draw ill conſequences from it. But ſince Chriſt and his apoſtles preached it, and ſince the adverſaries are not ſo unwearied in their endeavours to oppoſe and condemn it, it muſt well become us,

us, who believe it, to aſſert and vindicate it, to the beſt of our power: for, if this doctrine is not to be preached, becauſe ſome do or may abuſe it, for the ſame reaſon all the ſpecial truths of the goſpel muſt be laid aſide, as uſeleſs or hurtful; and ſo a Chriſtian muſt ſtarve, for fear a profane ſinner ſhould grow wanton in a plenty of proviſion. Who are they, generally ſpeaking, that revile and abuſe this doctrine, but the unthinking, giddy, and profane part of the world, who, when they boaſt of a power to ſave themſelves, make uſe of it only to their own deſtruction; and, when they aſſert good works to be the only way to heaven, are very backward to perform any? Beſides this, that there are no real diſadvantages than can ariſe from the prudent preaching of this doctrine; there are ſeveral poſitive advantages that attend the preaching of it. For inſtance: The goſpel cannot be preached entire without it; it is the foundation of all thoſe great and precious promiſes that are contained in the Bible: the doctrine of the ſatisfaction of Chriſt would be little better than a nullity without it: it tends to diſplay the divine ſovereignty, and to give us a lively repreſentation of the love and grace of God to ſinful men: It is a great comfort and ſupport to Chriſtians, in a time of common defection and temptation: it is an effectual antidote againſt the ſwelling pride of man; and is, as I have before obſerved, one of the moſt powerful arguments to holineſs and good works.

2. Is there an election of particular perſons to ſalvation? then we ought to enquire whether we are of the happy number. How many God has choſen who can tell? But was the number never ſo few, every one ſhould be putting the queſtion, *Lord, is it I?* Who knows but I may be a choſen veſſel, and the lot may fall upon me? However, I will, by the grace of God, be found in the way of means; I will wait at the pool; I will do the beſt I can to promote my

my own ſalvation. We can loſe nothing by endeavouring; nay, when God inclines and enables us to put forth endeavours after ſalvation, we have good ground to hope that he has a deſign to ſave us.

3. Is it through faith and holineſs that God chooſes perſons to ſalvation? then let us not ſeparate the means from the end, or ever think of getting to heaven without faith and holineſs. Let every one be perſuaded to mind his duty, being fully aſſured that duty and privileges, the means and end, are inſeparably connected together by the decree of God.

4. Let thoſe be very thankful to God, who have ground to hope that they are choſen of him to ſalvation. Praiſe is comely for ſuch as you: conſider the greatneſs and freeneſs of the bleſſing; to be choſen to an eternal crown of glory; to be choſen out of a corrupt maſs; to be choſen when ſo many learned, rich, and honourable are rejected; to be choſen before you had done any good, and without regard to foreſeen merit: How great is the mercy! How rich the grace! Let your ſouls continually magnify the Lord, and let your hearts rejoice in the God of your ſalvation: This will be the glorious employment of an eternity in heaven, and it ought to be the delightful practice of all the ſaints on earth.

5. Let believers give diligence to make their calling and election ſure. You begin at the wrong end when you put the queſtion thus; Am I elected? The queſtion ſhould be, Am I called? You are to make your election ſure by your vocation: If you are called, you muſt be elected; for, 'whom God prede-'ſtinated, them he alſo called *t*.' He calls them, not only externally and miniſterially by his word; for, in this reſpect, *many are called*, though *few are choſen*; but internally and efficaciouſly, by his Spirit, making them to liſten, and be obedient to his call. Have you then ever been made to ſee your loſt and miſerable

t Rom. viii. 30.

miſerable ſtate by reaſon of ſin? Have you been deeply and inwardly affected at your wretched condition? Have you been enabled to receive and reſt upon Jeſus Chriſt, as your only Saviour? Is Chriſt, in all his offices, precious to you? Do you prize the ordinances of God, and communion with him therein? Is it your deſire to recommend the grace of God, and adorn the goſpel of Chriſt, by a virtuous and holy converſation? You may then conclude that you are called and elected; and you have a right to take the comfort of it. Be diligent then in this neceſſary work of examination; converſe much with the ſacred oracles of God; look narrowly into your own hearts, and pray earneſtly to God for the ſealing of his Spirit: and if the Spirit of God, by atteſting to your vocation, witneſſes with your ſpirits that you are children of God, you may be aſſured that you were predeſtinated to this adoption; and if a man is a child, then an heir, an heir of God, and a joint-heir with Jeſus Chriſt: 'Give diligence then to make 'your calling and election ſure; for if you do theſe 'things, you ſhall never fall; for ſo an entrance 'ſhall be miniſtred to you, abundantly, into the e-'verlaſting kingdom of our Lord and Saviour Jeſus 'Chriſt;'

To whom, with the eternal Father, and Holy Spirit, be glory and majeſty, dominion and power, both now and for ever. Amen.

5 JY61

THE DOCTRINE OF ORIGINAL SIN.

STATED and DEFENDED:

IN TWO SERMONS.

By Mr. PETER GOODWIN,
Miniſter of the Goſpel.


BRITISH MUSEUM

SERMON I.

ROM. v. 19.

——*By one man's diſobedience many were made ſinners.*

THE part allotted me in theſe exerciſes, is to endeavour to open and vindicate the doctrine of *original ſin*; a doctrine of very great importance, and wherein we are all highly concerned: It is one of the fundamental truths of our Chriſtian profeſſion. It lies (ſays the excellent Dr. Owen *a*) in the very foundation of all wherein we have to do with God, with reſpect to our pleaſing him here, or obtaining the enjoyment of him hereafter. It has a very great influence upon the important truths concerning the perſon of Chriſt, his mediation, the fruits and effects of it, and all the benefits we are made partakers of thereby. Without a ſuppoſition of this, none of them can be truly known, or ſavingly believed: Accordingly it is a doctrine that the church of God was in full poſſeſſion of, and was generally held and acknowledged for the four firſt centures, till Pelagius, and his followers denied and diſputed againſt it *b*. But, notwithſtanding this was an undoubted article

a Preface to his Treatiſe of Indwelling Sin.

b Quis ante prodigioſum diſcipulum ejus (Pelagii) Cæleſtium, reatu Adæ omne genus humanum negavit aſtrictum? Vincentius adverſus Haer. c. 34.

of primitive Chriſtianity, notwithſtanding the great importance of it, and the great concernment we all have in it, it is a doctrine that is greatly oppoſed, and treated with contempt, and profane banter and ridicule, by many in the age in which we live. And as it cannot therefore be deemed unſeaſonable, ſo it is highly becoming thoſe who have the real intereſts of religion at heart, and a juſt zeal for the pure and uncorrupted doctrines of the goſpel, to ſtand up in the defence of it: Nor can any juſtly be offended at it, ſo long as we make uſe of no unwarrantable methods, but only endeavour, in the pleading for what we apprehend to be 'the faith once delivered to the 'ſaints,' to ſpeak the truth in love.

This, therefore, I ſhall now attempt: And as original ſin conſiſts of two parts, that which is *imputed* to us, and that which is *inherent* in us, and it is neceſſary we ſhould be acquainted with both, that we may look after that two-fold righteouſneſs we have in Chriſt, his righteouſneſs imputed to us, in juſtification, and an inherent work of righteouſneſs wrought in us, in ſanctification, I ſhall conſider each of theſe a little diſtinctly.

The former of theſe is a matter of pure revelation, and therefore we muſt regulate all our conceptions about it by, and look for the confirmation of it only in, the ſcriptures. It was very agreeable to reaſon to ſuppoſe, that the great and holy God made man pure and upright, and placed him under a wiſe and equitable law for his conduct; but whence ſin took its riſe, and what was the origin of all that moral evil that is in the world, and that long train of miſeries that attend it, was a queſtion too puzzling for mere natural light to reſolve. This we are wholly indebted to the ſcriptures for; and it is, I think, very clearly expreſſed in the words of my text.

The apoſtle having fully proved the doctrine of juſtification by faith, proceeds, in this excellent chapter,

chapter, in the explication, illuſtration, and application of that truth. He ſhews us the precious benefits and privileges that flow from juſtification: He acquaints us with the ground and foundation of it, the death of Chriſt; and that he might affect his own heart and ours with that unſpeakable love of God, which provided a Saviour, and ſent his only begotten Son into the world, for that purpoſe, he conſiders the character and circumſtances of the perſons, for whom he appeared in the likeneſs of ſinful fleſh, and laid down his life: They were not friends, and ſuch as were able to oblige him; but 'God herein 'commended his love, that when we were ſinners,' ungodly, enemies, and without ſtrength, either to help ourſelves, or be ſerviceable to him, 'Chriſt 'died for us *c*.' He illuſtrates it alſo from the conſideration of the precious fruits of his death *d*. And then further, to ſhew our obligations to him, he runs a parallel between the communication of ſin and death by the firſt, and of righteouſneſs and life by the ſecond Adam. This not only illuſtrates the great truth he is diſcourſing of, but tends very much to the commending the love of God, and the comforting the hearts of true believers, in ſhewing a correſpondence between our fall and our recovery; and not only a like, but a greater power in the ſecond Adam to make us happy, than there was in the firſt to make us miſerable. He compares them together as two public heads and repreſentatives of men, and copiouſly enlarges upon and explains the parallel *e*, and compriſes the ſum and ſubſtance of the whole in the verſe which is my text; 'As by one man's 'diſobedience many were made ſinners, ſo by the 'obedience of One ſhall many be made righteous.'

Our preſent concernment lies in the former clauſe, which acquaints us how mankind came to be involved in ſin and miſery; I ſay, mankind; for that by

c Ver. 6, 7, 8. *d* Ver. 9, 10, 11. *e* Ver. 12,—21.

Many

Many here, we are to underſtand all Adam's poſterity, that deſcend from him, by ordinary generation, is univerſally acknowledged: But it does by no means follow from thence, that the *many* in the latter clauſe are of an equal extent and latitude; for the deſign of the apoſtle here, is not to treat of the extent of Chriſt's benefits, but to ſhew the manner of their conveyance to thoſe who are happily admitted to ſhare in them, whatever their numbers be; that Chriſt communicates grace and righteouſneſs to all whom he repreſents, *i. e.* the *elect*, as Adam tranſferred ſin and death on thoſe whom he repreſented, which are *all men:* So that the great truth contained in the text, which I am to conſider and improve, is this;

By one man's diſobedience all mankind are made ſinners.

In ſpeaking to which propoſition, I ſhall, by divine aſſiſtance, obſerve the following method.

I. I ſhall enquire what the *one man's diſobedience* here intended is.
II. I ſhall ſhew in what ſenſe *all mankind* are ſaid to be *made ſinners*, by that one man's diſobedience.
III. I ſhall conſider the *ground* of this diſpenſation.
IV. I ſhall endeavour to vindicate the *juſtice* and *equity* of it.

I. Let us enquire what the *one man's diſobedience* here intended is.

There is no doubt, but by the *one man*, is meant the firſt man Adam, the father of us all: And it is, I think, plain, from the ſcope and diction of the apoſtle, in the context, that by this one man's diſobedience,

ence, is meant the firſt ſin only; that firſt act of diſobedience, in eating the forbidden fruit, by which man firſt caſt off the allegiance that was due to his Creator. It is the ſin of that one man, as he was a common perſon, the federal head and repreſentative of mankind, and while he continued ſuch; but he ceaſing to be ſuch, upon his breach of the covenant, hence it is only that *firſt ſin*, and not the ſins he afterwards committed, by which the *many* are ſaid to be made ſinners. The ἡ παρακοὴ, *the diſobedience*, here is the ſame with the ἡ ἁμαρτία, *the ſin*; that is, the *firſt ſin*, which, entering into the world, rendered not only Adam himſelf, but all mankind liable and obnoxious to death *f*. It is the ſame likewiſe with the τὸ παράπτωμα, *the offence*, or *the fall*, as the firſt ſin of Adam is generally called, by which many are dead, by which death has obtaintained dominion over us, and by which 'judg-'ment is come upon all men to condemnation *g*.' The word is all along uſed in the ſingular number, implying, ſays a judicious writer *h*, that judgment does not come upon all men to condemnation for all the ſins that Adam committed, but for that *one offence* which was the firſt inſtance of ſin in this lower world. And as this ſeems plain, from the ſcope and reaſoning of the apoſtle, ſo ſome think it is expreſsly aſſerted by him; for what we read, 'By the of-'fence of one,' may be read, 'By *one offence*, δι' 'ἑνὸς παραπτώματος, judgment came upon all men to 'condemnation *i*;' and ſo our margin reads it. And there is a various lection in one place; for while moſt copies read, τῷ τοῦ ἑνὸς παραπτώματι, 'By one 'man's offence, death reigned by one;' which our tranſlators follow in the text, there are ſome that read τῷ ἑνὶ παραπτώματι, *by one offence*; which Beza follows, and our tranſlation in the margin. Now,

f Ver. 12. *g* Ver. 15, 17, 18. *h* Mr. Ridgley's doctrine of original ſin. *i* Ver. 18.

the

the *diſobedience*, in my text, being the ſame with that *one offence*, or fall, mentioned before, it muſt be meant of that firſt act of diſobedience, by which Adam fell from his original ſtate of righteouſneſs and happineſs.

II. I ſhall enquire in what ſenſe *all mankind* are ſaid to be *made ſinners* by that one man's diſobedience; and this, I humbly conceive, is by *imputation*. I grant that we may be ſaid to be made ſinners by the firſt man, as we derive from him natures univerſally corrupted and depraved; of which, God willing, I ſhall ſpeak afterwards: But I cannot help thinking, that the proper and direct intendment of the apoſtle here is, that we are made ſinners by the imputation of the guilt of the firſt ſin to us.

This, I am very ſenſible, is denied by many. The Pelagians and Socinians agree in ſaying, that Adam's ſin was merely perſonal; that by it, indeed, as being the firſt ſin, it is ſaid, that ſin entered into the world, but that his poſterity were not concerned in it; nor are they liable to any puniſhment for it. And with theſe do fully agree, not only our modern Infidels, one of whom profeſſes, that original ſin was ever a difficult pill with him to ſwallow, his reaſon ſtopping it in his throat, and not having faith enough to waſh it down *k*; but alſo many that would be accounted good Chriſtians, and ſtanch churchmen: "What am I concerned, ſays one *l*, in Adam's ſin, which had never my will, or conſent, more than in the ſin of Mahomet, or Julius Cæſar; nay, (*horreſco referens*) than in the ſins of Beelzebub and Lucifer." They allow, indeed, we may be ſaid to be made ſinners by Adam, by imitation; as Jeroboam is ſaid, by way of example, to have *cauſed Iſrael to ſin*: But as we can no more, in this ſenſe,

k Blount's Oracles of Reaſon, p. 10. *l* Glanvil of the Præ-exiſtence of the Souls, c. 2.

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be ſaid to be made ſinners, by the diſobedience of the firſt man, than we can by the diſobedience of our immediate parents, or of any other perſon; ſo this cannot, by any conſiderate mind, be imagined to anſwer the ſtrong expreſſions made uſe of in our context. We are told, that 'by one man ſin entered 'into the world, and death by ſin; and therefore 'death hath paſſed upon all men, becauſe all ſinned 'in him: Death reigned by one,' by this one man's offence, and that over thoſe who were incapable of imitating him; 'and by this one offence, judgment 'is come upon all men to condemnation.' Theſe expreſſions are very ſtrong, and do more than intimate, that death was not only the conſequence of Adam's ſin, with reſpect to himſelf, but is a miſery and puniſhment entailed upon all his poſterity, for that firſt ſin of his *m*.

This is ſo manifeſt, that our more ſober and thoughtful Arminians ſee a neceſſity of abandoning the foregoing pretence, of our being made ſinners only by imitation. They plead, that we are ſaid to have ſinned in Adam, and to be made ſinners by his diſobedience; not, indeed, by the imputation of his ſin and diſobedience to us, but only by becoming obnoxious to that death, which was the puniſhment of his ſin. Thus a late annotator *n*, of no ſmall fame, ſays, "This is the only ſenſe in which we are ſaid, by the diſobedience of the firſt man, to be made ſinners, namely, by being ſubject to the death, and temporal calamities and miſeries, which came upon all mankind for Adam's ſin; ſo that we ſinned in him, and, by his diſobedience, become ſinners, by a metonymy of the effect, by ſuffering the puniſhment which God had threatened to him for it." Herein he follows Grotius, and produces ſeveral

m ——— In me all
Poſterity ſtands curs'd! Fair patrimony,
That I muſt leave ye, ſons! MILTON.

n Whitby in Rom. v. 12.

ſcripture

ſcripture teſtimonies to prove, that the Hebrew word חַטָּאָה ſignifies both *ſin* and *puniſhment*; which pains might well have been ſpared, becauſe, as no body denies it, ſo it is nothing to the purpoſe. This, we are told, is the interpretation given of theſe paſſages by the Greek expoſitors, Chryſoſtom, Theodoret, OEcumenius, and Theophylact; and it is generally adopted by the gentlemen on the other ſide of the queſtion. But beſides, that it is difficult to conceive how we ſhould become liable to the puniſhment, and how it is reconcileable with the juſtice and righteouſneſs of God to inflict that puniſhment upon us, if we were no way chargeable with the guilt of that ſin, ſince puniſhment always ſuppoſes guilt: I ſay, beſides this, ſuch an interpretation ſeems to reflect abſurdity upon the apoſtle and his reaſoning; in the twelfth verſe, death is ſaid to have 'paſſed upon all, becauſe all ſinned in Adam,' which is allowed, by the annotator, to be parallel with my text. Now, there the apoſtle plainly gives a reaſon why the ſentence of death paſſed upon all men; and if this be the only meaning of our being ſaid to ſin in Adam, it makes him guilty of the abſurdity of proving *idem per idem:* The ſenſe, according to this interpretation, muſt be; death has paſſed upon all men, becauſe all men are ſubject to death; or death has paſſed upon all men, becauſe death paſſes upon all men. An abſurdity which ſo great a reaſoner as the apoſtle Paul, abſtracting the conſideration of his being inſpired, could never have been guilty of.

There is therefore certainly ſomething more than this intended in the expreſſion, and that is, that we are made ſinners by having that one man's diſobedience imputed to us. Not that we actually and perſonally committed that act of diſobedience; that is impoſſible, ſince we did not then exiſt: And the very notion of imputation clears us from the ridiculous

lous charge of ſuch an abſurdity; for the judicial accounting that to us, which is not inherent in us, and was not perſonally done by us, is what is meant by imputation; and that we are thus made ſinners by Adam's diſobedience, appears both from the ſignification of the word here made uſe of, and from the ſcope of the apoſtle in this context. When we are ſaid to be *made ſinners*, the word Κατεσταθησαν, properly ſignifies the making us ſuch by a *judicial act*. We are conſtituted ſinners; *i. e.* in the divine œconomy and adminiſtration accounted as criminals. That act of diſobedience is reckoned to and charged upon us; and we are dealt with as if we had actually ſinned. This ſignification the word will very well bear; and that it is the meaning of it here, ſeems very plain to me, from this whole diſcourſe of the apoſtle. We are ſo made ſinners, as to be made liable to death, the puniſhment of ſin: This has paſſed upon all men, becauſe all are reckoned to have ſinned in Adam *o*. It hath reigned, from Adam ſucceſſively, in all the various generations of the world, and that even over them who had not ſinned, after the ſimilitude of Adam's tranſgreſſion, or infants who die, before they come under the guilt of any actual ſin: How could they be made liable to death, the puniſhment of ſin, if they had not been judged or reckoned to have ſinned? Does not ſuch a ſuppoſition reflect upon the juſtice of God, in puniſhing men for an act they were no way concerned in? Nay, does it not imply a contradiction, ſince puniſhment always ſuppoſes guilt? Whether God, by his ſovereign power, might not have inflicted death on an innocent creature, I do not

o Ἡμαρτον non tam ſignificat peccandi actum, quam reatum ex peccato Adami acceptum, ut recte Jac. Altingius obſervavit, ita ut peccatum illis imputaretur, v. 13. & omnes peccatores cenſerentur (ἁμαρτωλοὶ κατεσταθησαν) v. 19. Jacobi Elſner. obſervationes ſacræ in loc.

diſpute; but that an innocent creature ſhould be guilty of death, ſeems, to me, a contradiction; for death being the wages of ſin, to be guilty of death, is ſome way or other to have ſinned. We could not ſin in our own perſons before we exiſted; and therefore if, by the firſt man's diſobedience, we are made guilty of death, it muſt be by the imputation of the guilt of that ſin to us. This alſo ſeems plain, from the verſe immediately preceding my text, where, by the *one man's offence*, *judgment* is ſaid to have *come upon all men to condemnation.*—*Judgment* is not in the original; but it is not material, whether we ſupply *ſin*, according to ſome; or *judgment*, according to others; for, which ever of them is meant, it is expreſsly ſaid to be εἰς κατάκριμα, to *condemnation*; "Which word, ſays a learned writer *p*, cannot, with any manner of conſiſtency, be taken in any other than a forenſick ſenſe; and perhaps it is never uſed in any other ſenſe, in the New Teſtament." Now, we are thus brought under condemnation by the offence of one, even Adam; and for one perſon to be condemned for the offence of another, muſt neceſſarily argue the imputation of that offence to him, otherwiſe the condemnation would not be juſt. If therefore all mankind are liable to judgment, or condemnation, by this one offence, although not actually committed by them, it muſt neceſſarily be placed to their account, *i. e.* imputed to them.

This further appears from the manifeſt ſcope of the apoſtle in this context, which is to illuſtrate the doctrine of juſtification, of which he had treated before, and to repreſent the way in which we are made partakers of the righteouſneſs of Chriſt. This is the profeſſed deſign of the compariſon he here makes between Adam and Chriſt: It is as if he had ſaid; as

p Mr. Ridgley on Original Sin.

Adam

Adam tranſmits ſin and death to all his natural poſterity, ſo Chriſt conveys righteouſneſs and juſtification of life to all his ſpiritual ſeed. This he illuſtrates in the preceding verſes, and gives us the ſum of the whole in my text, that 'as by one man's 'diſobedience many were made ſinners, ſo by the 'obedience of One are many made righteous.' The way of conveyance in both is the ſame. Now, how are we made righteous by the obedience of Chriſt, but by the imputation of that obedience to us? And if ſo, when we are ſaid to be made ſinners by the diſobedience of the firſt man, the antitheſis requires that it ſhould be meant of our being made ſinners, by the imputation of his diſobedience to us. This is ſo neceſſary a conſequence from the apoſtle's reaſoning, that the deniers of the imputation of Adam's ſin, of courſe deny the doctrine of juſtification by imputed righteouſneſs: And, perhaps, it is from the pride of men, in refuſing to ſubmit to the righteouſneſs of Chriſt, and going about to eſtabliſh a righteouſneſs of their own, that they have ſet themſelves ſo much to oppoſe the imputation of Adam's ſin. This, in particular, ſeems to have been the caſe of Socinus, who confeſſes, that this diſcourſe of the apoſtle gives great countenance to the doctrine of juſtification by the imputation of the righteouſneſs of Chriſt *q*. But not reliſhing that, he ſets himſelf, with all his cunning and artifice, to oppoſe the imputation of the ſin of Adam to his natural poſterity, being very ſenſible, that if that is admitted, the imputation of the righteouſneſs of Chriſt to his ſpiritual ſeed will unavoidably follow, from the reaſoning of the apoſtle in this context. But it is time to proceed.

q Socinus de Servator. Par. 4. cap. 6.

III. I ſhall conſider the *ground* of this diſpenſation; and this is, that Adam, in his firſt act of diſobedience, was not only the *natural root*, but the *federal head* of all his poſterity. I take it for granted that thoſe words, containing God's prohibition, 'Of every tree of the garden thou mayſt freely eat, 'but of the tree of the knowledge of good and evil 'thou ſhalt not eat; for in the day thou eateſt there-'of thou ſhalt ſurely die *r*,' are to be conſidered not only as expreſſive of a law, ſtrictly ſpeaking, or a mere declaration of the will of God, as a Sovereign, but as containing in them a covenant tranſaction between God and Adam: It is not, indeed, ſtiled there a *covenant*; but it is uſually called ſo by divines, and it really was ſo: for in the threatening of death annexed, in caſe of diſobedience, there was included a promiſe, in caſe of obedience, of the continuance of his then happy circumſtances, and his confirmation therein, if not of a ſuperadded happineſs: This was propoſed to Adam, and he agreed and conſented to it, which is the formal nature of a covenant. The ſum was this; that if he perſevered in his innocency, the grace and ſtrength he had ſhould be continued to him, and he ſhould live and be happy; but if he diſobeyed God, he ſhould loſe the advantages he was then poſſeſſed of, and be ſubject to death and miſery, both in this and in another ſtate. This, I think, is ſufficiently proved, by a reverend and learned writer *ſ*, whoſe praiſe is in the churches; ſo that I need not enlarge upon it.

Now, in this covenant, Adam was conſidered not as a private, but a public perſon, ſuſtaining the perſons of all mankind: He was conſtituted the head and repreſentative of all his poſterity, and we were

r Gen. ii. 16, 17.

ſ Mr. Ridgley of Original Sin. See alſo Biſhop Bull's Serm. Vol. III. Diſc. 5.

in

in him, not only ſeminally, but federally alſo: We were in him as our natural root and common parent, from whom we deſcend by natural generation: We were in his loins, and a part of him, when he fell, and, upon this account, his diſobedience may be reckoned ours; as Levi, not born till many years after, is ſaid to have paid tithes to Melchiſedeck, becauſe he was in the loins of Abraham *t*. But the principal ground of the imputation of his ſin to us is, that we were in him as our federal head and repreſentative. If this can be proved, the doctrine we are confirming will be eſtabliſhed upon a firm and unſhaken foundation. And we need, I think, look no further for the proof of it than our context: For why is the emphaſis all along laid upon this *one man*, as him, by whom, and this one man's *ſin*, as that by which we are made ſinners, and ſubject to death and condemnation? Why were we not made ſinners by Eve, who was firſt in the tranſgreſſion, and was a root of propagation as well as Adam? Why not by the ſins he committed after his fall, when he ſtill continued to be the natural root of mankind, and we were all ſtill ſeminally in him? Nay, why not by the ſins of our intermediate parents? It is very difficult, if not impoſſible, to aſſign any other reaſon for this, but becauſe Adam was conſidered as our public covenant-head and repreſentative, and that he himſelf ceaſed to be ſo, upon his breach of the covenant by his firſt act of diſobedience. And this ſeems the direct intendment of the apoſtle *u*, where he calls Adam 'the figure or type 'of him that was to come:' Some by '*him that was* '*to come*,' underſtand mankind; and give us this as the ſenſe, that all are, by Adam's diſobedience, ſubject to death, even infants that never ſinned, after the ſimilitude of Adam's tranſgreſſion, becauſe, when he committed that act, he was the type of all men

t Heb. vii. 9, 10. *u* Ver. 14.

that were to come, and were to ſucceed him, and they were all repreſented in his perſon; and ſo it is an expreſs aſſertion of the truth we are pleading for. But it will unavoidably follow, from the common interpretation, if by '*him that was to come*,' we do, as I think we ought to, underſtand Chriſt: For in what was Adam a type of Chriſt? Not as he was a man certainly conſiſting of ſoul and body, ſince, in that reſpect, all who lived before Chriſt might as juſtly be called types of him as Adam; but it was in ſome peculiar circumſtance in which he was diſtinguiſhed from all others, and that is, he was the federal head and repreſentative of his poſterity. It was in this regard, that in the covenant tranſactions between God and him, and in the conſequent event of thoſe tranſactions, he was a public perſon: So Chriſt the anti-type certainly was: He is the Head of the new covenant, and acted as a public Perſon and the Repreſentative of all that the Father had given him: He dealt with God for them, as their Head and Repreſentative, died for them, roſe for them, entered within the veil for them, and did all that he did for them; and in this regard was Adam his type: God dealt with him, and he acted as the federal head and repreſentative of his poſterity; ſo that what he did in that ſtation, and under that character, we may be ſaid to have done in him; and what was done in him, may be ſaid to have been done to us in him. And this appears from the ſubſequent reaſoning of the apoſtle, where he conſiders the influence of theſe two heads, what is conveyed by them, and the manner of conveying it to thoſe that are reſpectively in them; that as Adam, the type and head of the firſt covenant, conveys ſin and death to all that were in him naturally, ſo Chriſt, the Antitype and the Head of the new covenant, conveys righteouſneſs and life to all that are in him ſpiritually; ſo that we need not look any farther than to this diſcourſe of the apoſtle, to

prove

prove that Adam was the federal head and repreſentative of all his poſterity. But this, ſays a right reverend expoſitor *w*, who repreſents it as an harſh and inconceivable opinion, is only a ſingle proof; and, when we have not a variety of places, proving any point in which one gives light to another, we cannot be ſo ſure of the meaning of any one place, as to raiſe a theory, or found a doctrine upon it. To which I anſwer; that if this was the caſe, and we had no other proof, this is not a juſt exception, becauſe a ſingle proof, if it is valid, is and ought to be eſteemed a ſufficient proof. But this really is not the caſe, for we have other ſcriptures that give light to, and tend to confirm this truth; and particularly where the apoſtle *x* compares Adam and Chriſt together, under the notions of the firſt and ſecond man, and the firſt and laſt Adam. In what reſpect is Chriſt called the ſecond man? It cannot be meant in order of time and number, for ſo Cain, and not Chriſt, was the ſecond man: It muſt therefore be in ſome reſpect, in which there were but two men, in which there was one, and but one, before him; and it is very difficult to conceive in what reſpect this could be, unleſs as he was a public Perſon, and Head of all his ſpiritual ſeed: As if Chriſt was a ſecond public Perſon, there muſt have been a firſt public perſon, and that muſt be Adam, ſince no man, if not Adam, was ever the public head of all mankind: Thus he is alſo called the *laſt Adam*, becauſe typified by the firſt, and bearing ſome reſemblance to him. But in what does this reſemblance conſiſt, if not in this, that as Adam was a public perſon, and head of the firſt covenant, and as ſuch conveyed ſin and death to his natural poſterity, ſo Chriſt is a public Perſon, and Head of the new covenant, and the meritorious as well as effective prin-

w Biſhop Burnet's Expoſition of the ninth Article of the Church of England. *x* 1 Cor. xv. 45.

ciple

ciple of the reſurrection, by which his ſpiritual ſeed ſhall have a full and complete deliverance from all the effects of Adam's ſin? 'For as in Adam all die, 'ſo in Chriſt ſhall all be made alive *y*.'—From all which it appears, that Adam was not only the natural root, but the federal head and repreſentative of his natural poſterity: And this is the ground and reaſon of the imputation of the guilt of the firſt ſin to us, or of our being made ſinners by his diſobedience.

IV. It remains, that I endeavour to vindicate the *juſtice* and *equity* of this diſpenſation. And here there is a mighty outcry raiſed, as if we repreſented God dealing with mankind in a way that would be accounted very unjuſt and ſevere, in all methods of human government. A certain writer *z*, who thinks himſelf qualified to be an advocate for reaſon, as a ſufficient guide in matters of religion, and inſolently preſumes to direct his Maker what was fit, or unfit, for him to do, has boldly pronounced ſuch a conſtitution of things to be wrong, that mankind is not only unkindly, but harſhly and unequally dealt with, and inſinuates that we have not fair play for our lives, for our ſouls. But where lies the injuſtice and inequality of this conſtitution of things? Is it that one ſhould be puniſhed for the ſin of another? This is far from being unjuſt in all caſes. The great God himſelf, who can do no wrong, but is 'righteous in all his ways, and holy in all his works,' has threatened in the ſecond commandment, to viſit the iniquities of fathers upon their children; and we have many inſtances of it recorded in ſcripture. Nor did the Pagans think this inconſiſtent with the divine perfections, as might be proved, by various teſtimo-

y 1 Cor. xv. 22.

z Chubb's Diſcourſe concerning Reaſon, with regard to Religion and divine Revelation.

nies

nies, both from their philoſophers and poets *a*. Nor is it reckoned unjuſt in human governments, as in the caſe of forfeitures by high treaſon.

If it is objected, that it is delivered as a ſtanding rule of divine juſtice, that none ſhould be puniſhed but for his own ſins *b*. It is anſwered, that ſuppoſing this ſhould be granted to be the ſtanding rule of divine juſtice, in ordinary caſes, (for that it does not hold univerſally, appears from what has but now been delivered) yet it does not come up to the caſe before us, becauſe no man is now the federal head and repreſentative of his poſterity, as Adam was. That rule holds good only in puniſhments inflicted for another man's crime, on thoſe who have no manner of concern in it. But that is not the preſent caſe, ſince it has been proved, that by Adam's offence we are all made ſinners, and that upon this ground, that we were all conſidered in him, and as ſinning in him, as our head and repreſentative.

But it will be ſaid, that this ground is, indeed, the ground and foundation of the charge of injuſtice and inequality in this procedure; for where is the juſtice of Adam's being conſidered as our repreſentative, and of our being concluded by what he did, when we never choſe him, nor had he our conſent to be our repreſentative? To this it is anſwered, that to make Adam our public repreſentative, there was no neceſſity that ſuch a relation ſhould be conferred upon him, by our explicit conſent *c*: It is ſufficient that it was done by the righteous appointment of God, who had a ſovereign authority to conſtitute Adam the head of all mankind. God choſe him, and there is the higheſt reaſon we ſhould acquieſce in the choice, if we conſider, that God made

a Quicquid delirant Reges, plectuntur Achivi. Hor. Epiſt. I. ii. 9. *b* Ezek. xviii. 20.

c See Mr. R. Taylor's Sermon of the Imputation of Adam's Sin, p. 86, 87.

as good a choice, as men could poſſibly have made for themſelves. Adam was not only the firſt man, and common father of mankind, and therefore entitled to that privilege and honour, by the law of nature, as we find the firſt heads of tribes frequently appearing as public perſons, inſtead of the reſt, but he was as perfect as ever any after could have been: He had a perfection of ſtrength to fulfil the conditions of the covenant; and, being the common father of all, had not only the law of nature, but that of love and conſcience, which parents generally have to their childrens good, as much as to their own, to oblige and engage him to be faithful.

But, admitting him to be ever ſo well qualified for this truſt, it may be ſaid, we never conſented to his tranſacting for us; and therefore it is hard we ſhould be concluded by what he did. But is there any thing peculiar in this regard to this firſt covenant tranſaction with Adam? Have we not frequent inſtances of it in after-covenant tranſactions? When God entered into covenant with Abraham and his ſeed, and appointed circumciſion to be the ſeal of it, were not the ſeed obliged by it, although incapable of giving an actual conſent to it? How elſe could every child that was uncircumciſed be ſaid to break that covenant? So in that covenant agreement between God and the people of Iſrael, it is ſaid, 'Neither with you only do I make this covenant, and this oath, but with him that ſtandeth here with us this day before the Lord our God, and alſo with him that is not with us here this day *d*;' that is, ſays Biſhop Kidder *e*, with your poſterity; not only with thoſe that are now in being, but are abſent, but with thoſe that are afterwards to proceed from you, and are not yet born, and therefore are not capable of conſenting to this agreement: And ſo it is with covenants and contracts made be-

d Deut. xxix. 14, 15. *e* Comment. in locum.

tween

tween man and man, at this day. How often do men oblige their children and heirs, even thoſe that are unborn, to keep the conditions of thoſe contracts? And do any complain of the injuſtice of this procedure? That our firſt father therefore ſhould tranſact for us, without our conſent, is ſo far from being unjuſt and unequal, that it is juſtified by the common ſentiments and practice of mankind.

If therefore there is any injuſtice, it muſt be in the matter of the covenant he was placed under: But this cannot be, ſince God therein required nothing of him, but what he was obliged to, by the law of his creation, as well as what he was able to perform. The moſt perfect and exact obedience was due from man to God, the author of his being, by the law of nature; and the tranſgreſſion of this law of nature deſerved wrath, and puniſhment was due to it from the juſtice of God. In requiring ſuch an obedience therefore, and that under the penalty of death, there could be no injuſtice. But then if it is conſidered, that God likewiſe promiſed to reward this obedience, that was due by the law of his creation, not only with the continuance of his preſent happy circumſtances, but a ſuperadded felicity, which man could have no claim to, but from the free promiſe of God, it is ſo far from being an inſtance of ſeverity, that it is an inſtance of infinite grace and condeſcending goodneſs in God. This, ſome will ſay, is true, with reſpect to Adam himſelf; but if Adam is conſidered in all this as a publick perſon and repreſentative, it is equally true with reſpect to us, ſince, if he had ſtood, we had as certainly received the benefit, as, by his fall, we are involved in his guilt and ruin. Would it have been juſt with God to have judged us innocent in innocent Adam? And is it unjuſt in God to judge us guilty in guilty Adam?—I ſhall take leave here to produce the ſentiments of two very great men.

The

The one an eminent divine *f*: "It is an equal rule, ſays he, that by the ſame law, by virtue of which one may come to receive good freely, he ſhould, upon the ſame terms, receive the contrary evil deſervedly, upon offending. As Job ſaid, 'Shall we 'receive good from God and not evil?' ſo may we ſay here, Should we have received the happy fruits of Adam's obedience, if he had ſtood? And ſhould we not receive the contrary, if he fell, through the guilt of his ſin. If God had made the law only to have received evil upon his offending, who could have found fault? much leſs when he put him into an eſtate, which would have proved ſo happy for us, if he had not offended?" And he goes on to vindicate the juſtice of God, in conſtituting Adam our federal head and repreſentative by the following ſimilitude *g*: "Suppoſe, ſays he, a king ſhould raiſe up a man, out of nothing, to a great and noble condition, which he alſo gave him, not for his own perſon only, but for his ſeed for ever; might he not make this covenant with him, that if he turned traitor, he ſhould forfeit all for himſelf, and his poſterity likewiſe be made ſlaves? And would not this law juſtly take hold of them, though they were not then born? Yes, God will juſtify his proceedings by this courſe in the world, generally in all kingdoms; which ſhews, that it is the law of nature, and that there is a juſtice in it; for the law makes the blood of a nobleman, guilty of treaſon, tainted till reſtored." The other is an eminent lawyer *h*, who was well ſkilled in the nature of laws and penalties, and the reaſons of them: "God made man righteous at firſt, ſays he, and gave him a righteous law; and, inaſmuch as man owed an infinite ſubjection to the Author of his being, he owed an exact

f Dr. Goodwin, Vol. III. p. 18. *g* Ibidem.
h Lord Chief Juſtice Hale's Meditation upon the Lord's Prayer.

obedience

obedience to this law of his Maker: Yet God was pleaſed to give him this law, not only as the rule of his obedience, but as a covenant of life and death, wherein the firſt man made a ſtipulation for himſelf and his poſterity: And this was juſt; for he had in himſelf the race of all mankind. All ſucceeding generations are but pieces of Adam, who had not nor could have, their being but from him, and ſo it was but reaſonable and juſt for him to contract for all his poſterity: And as it was juſt, in reſpect of the perſon contracting, ſo it was in reſpect of the manner of the contract. The law, which was his covenant, was a juſt and righteous law; a law ſuitable to the endowments and power of his nature. Again, the bleſſedneſs, which by his obedience, he was to hold, was not of his own creating or obtaining: It was the free gift of God; and it is but reaſonable that the Lord of this gift might give it in what manner he pleaſed: And it could not be unjuſt, that the Lord, who gave him this bleſſedneſs, ſhould give it him under what conditions he pleaſed; but he gave it him under moſt reaſonable and juſt conditions, *viz.* an obedience to a moſt juſt and reaſonable law, which ſuited with the ability and perfection of his nature. And therefore when, upon the breach of covenant by man, he withdrew that bleſſedneſs from him and his poſterity, he did no more than what was moſt juſt for him to do. And thus we ſtand guilty of that ſin, which our firſt father committed, and are deprived of that bleſſedneſs and life, which our firſt father had, and the privation of that bleſſedneſs and immortality is death." Thus admirably does that very great man clear the juſtice of God in this affair, and lets us ſee that it is exactly conformable to the laws of reaſon and equity. I will only add, that if this courſe yet ſeems ſevere, let it be conſidered, that God has been pleaſed, out of his abundant goodneſs, to eſtabliſh the ſame rule and method for

our ſalvation and recovery. My text tells us, that 'as by one man's diſobedience many were made 'ſinners; ſo by the obedience of one ſhall many be 'made righteous.' God has ordained Chriſt in our nature to be a ſecond Adam: He is all along, in this diſcourſe, conſidered by the apoſtle as a publick perſon, and federal head and repreſentative, as the firſt Adam was: He ſuſtains the perſons of all that were given to him by the Father; and God is graciouſly pleaſed to reckon what was done by him as done by them, as he looks upon what was done by Adam as done by us; and life and righteouſneſs are conveyed from the one to all true believers his ſpiritual ſeed, as ſin and death are conveyed from the other, to all his natural poſterity. So that here is no juſt ground of complaint, ſince there is a ſufficient compenſation made by Chriſt for what we loſt in Adam, and the mighty benefit redounds to us, in the ſame way too, that Adam's ſin does; for as this is imputed to us to condemnation, ſo is the righteouſneſs of Chriſt to juſtification of life.

The APPLICATION.

From the whole we may obſerve, that the doctrine of the imputation of Adam's ſin is no novel doctrine, but a part of primitive Chriſtianity. It was, indeed, acknowledged by the Jews, as the learned Buxtorf[i] has proved, by ſeveral teſtimonies out of their writers, and as Biſhop Burnet, in his expoſition of the ninth article, allows there is good reaſon to believe, although he reckons it one of the odd things found amongſt the Cabbaliſts. But it is plain, from this diſcourſe of the apoſtle, that it was an article of primitive Chriſtianity: And that it was the ſentiment of the primitive church, may be proved, not only

[i] Diſſert. de Ling. Hebr. Confuſ.

by

by citations *k* from particular fathers, but the concurrent teſtimony of an African Synod, held in the year 254, and in which were preſent threeſcore and ſix Biſhops. A queſtion was propoſed to them concerning the time of the baptiſm of infants, Whether it might be done before the eighth day after their birth, according to the law of circumciſion? The Synod decreed that it might; and, amongſt their reaſons, they have theſe words to our purpoſe *l*: "An infant is not to be prohibited from this grace, who, being but juſt born, is guilty of no ſin, but of original, which he contracted from Adam, who ought the more readily to be received to the remiſſion of ſins, becauſe not his own but another's ſins are remitted to him." And this, to be ſure, is the good old Proteſtant doctrine, which, at the Reformation, was reſcued from that darkneſs and corruption under which it lay obſcured in the times of Popery. And this, many think, is what the Church of England means when, in her ninth Article, ſhe aſſerts original ſin to deſerve God's wrath and damnation. Let us therefore endeavour to confirm our

k I ſhall only give a remarkable teſtimony of Chryſoſtom: Οὐκ ἀφισαῖαι τῦ ἑνὸς-ἵν' ὅταν λέγη σοι ὁ Ιυδαίος, Πῶς, ἑνὸς κατορθώσαντος τῦ Χρισ-ῦ ἡ οἰκυμένη ἐσῶθη; δυνηθῆς αυῖῶ λέγειν, Πῶς, ἑνὸς παρακύσαντος τῦ Ἀδὰμ ἡ οἰκυμένη κατεκρίθη. The reaſon of the apoſtle's ſaying ſo often [by One] is, that when a Jew ſhall aſk, How the world ſhould be ſaved by the well-doing of One (the righteouſneſs of Chriſt?) Thou mighteſt be able to ſay to him, How ſhould the world be condemned by one Adam's ſinning. By which words (ſays Dr. Hammond, on Pſal. li. 5.) it appears that this doctrine of the whole world's being under condemnation for the ſin of Adam, was ſuch as he thought no Jew would doubt of, for elſe it could be no fit means to ſilence his objection againſt the redemption of the world by Chriſt.

l Prohiberi non debet infans, qui recens natus nihil peccavit, niſi quod ſecundum Adam carnaliter natus contagium mortis antiquæ prima nativitate contraxit. Qui ad remiſſionem peccatorem accipiendam hoc ipſe facilius accedit, quod illi remittuntur non propria ſed aliena peccata. Enquiry into the Conſtitution, &c. of the Primitive Church, &c. Part II. p. 52.

faith in, and hold faſt this doctrine, and not ſuffer ourſelves to be moved from it, by the ſlight and cunning craftineſs of any who lie in wait to deceive. Let us learn, from hence, to be deeply humbled before God, for that firſt act of diſobedience, which has involved us all in guilt and ruin. Since we are all by that act made ſinners, we muſt all neceſſarily be children of wrath by nature; and therefore let us not dare to murmur and repine againſt God, but acknowlege the righteouſneſs of that ſentence, which has paſſed upon us, and juſtify God under all the evils and afflictions we are expoſed to, or exerciſed with. Abſtracting the conſideration of the corruption of our natures, and our manifold actual tranſgreſſions, there is enough in that firſt ſin, and our concernment in it, to vindicate the equity of the divine proceedings, in the greateſt afflictive evils that befal us here: Hereby all the world is juſtly become guilty before God, and that is reaſon ſufficient why every mouth ſhould be ſtopped. Let this then fill our ſouls with an holy admiration of and thankfulneſs for the wiſdom and grace of God, in providing a ſecond Adam, by whoſe obedience we may be made righteous, as by Adam's diſobedience we were made ſinners. And as what has been ſaid ſhews us our need of Chriſt, ſo it ſhould make us fervent in praying to God, for the bleſſed Spirit, to reveal Chriſt to us, and work in us that faith, by which we may be united to him, that, being found in him, we may not only be acquitted from the guilt of the firſt man's diſobedience, but may be brought, through the abundance of his grace, and the gift of righteouſneſs, to reign in life, by one Jeſus Chriſt our Lord;

To whom be glory and dominion, for ever and ever. Amen.

SER-

Of Original Corruption.

SERMON II.

PSALM li. 5.

Behold I was ſhaped in iniquity, and in ſin my mother conceived me.

THE knowledge of our fall in Adam, and the dreadful conſequences of it, and of our recovery by Chriſt, are the two great hinges, whereon the whole ſtructure of the Chriſtian religion moves, and which go linked together, as it were, hand in hand. As the former cannot be thoroughly underſtood without taking a ſurvey of the latter, ſo the latter cannot be laid hold on without a ſound knowledge of the former *a*. It is therefore of very great importance and concern to us, both to be eſtabliſhed in the belief of the doctrine, and to acquaint our ſelves with the nature of original ſin: And as the province aſſigned me is to be aſſiſting herein, I propoſed to conſider the two parts of original ſin, that which is imputed to us, and that which is inherent in us, a little diſtinctly. The former of theſe was the ſubject of my preceding diſcourſe, where I endeavoured to prove, that the firſt man's diſobedience is imputed to us, and to vindicate the juſtice and equity of it. And I am now to conſider the other part of original ſin, namely, the *corruption of na-*

a See Boehm of Original Sin.

ture which is derived to us from him. And, that I may render the words that have been read ſubſervient to this purpoſe, I ſhall, through divine aſſiſtance, enquire into the true meaning of them; and then endeavour to open and vindicate the great truth contained in them.

This is one of David's penitential Pſalms, and the occaſion of it was his ſin with Bathſheba, as we may ſay in the title, "To the chief Muſician, A Pſalm of David, when Nathan the prophet came unto him, after he had gone in Bathſheba." The ſtory we have at large recorded in his hiſtory *b*. It was a very heinous and complicated wickedneſs, of which he had been guilty, adultery and murder, and yet he is ſuppoſed to have continued in it, for a conſiderable time, without any expreſſions of remorſe, or ſorrow for it, till God ſent Nathan to convince him of, and reprove him for it: But his conſcience being, by this means, awakened, he became truely humbled, and, as a teſtimony of his unfeigned repentance and ſorrow for what he had done, compoſed this penitential hymn, wherein he is very earneſt in praying to God for pardon and mercy, and juſtifies God, and takes ſhame to himſelf, by a free and open confeſſion of his ſin. He not only penitently acknowledged the particular crime he had committed, with the aggravations of it, and thereby juſtifies God in the ſentence paſt upon him *c*: But he follows the ſtreams up to the ſpring head, and laments his original ſin, and natural corruption, in the words of my text; 'Behold, I was ſhaped in 'iniquity, and in ſin my mother conceived me.' It is as if he had ſaid, "This is not the only ſin, which I have reaſon to acknowledge and bewail before thee; for this filthy ſtream leads me to a corrupt fountain: This heinous crime, although drawn out by external temptation, was, indeed, the pro-

b 2 Sam. xi. 12. *c* Ver. 3, 4.

per

per fruit of my own vile nature, which, without the reſtraints of thy providence or grace, will incline and diſpoſe me to commit theſe and ten thouſand other ſins, as occaſions offer themſelves: Not that I mention this in excuſe of what I have done; no, this innate proneneſs to evil ought, and, if I had duly conſidered it, would have made me more watchful againſt the temptation, and more diligent to ſuppreſs thoſe bad inclinations, which I knew to be ſo natural, that I brought them into the world with me *d*. I confeſs it therefore as an aggravation of my ſin and folly, in dallying with the temptation, and venturing amongſt the ſparks with ſuch tinder in my heart, and deſire to humble myſelf before thee for it, and implore thy pardon and mercy." So that it is his natural corruption, which is commonly called original ſin, becauſe it is as ancient as our original, and becauſe it is the original of all our actual tranſgreſſions, that he here confeſſes and bewails. This is excepted againſt by ſome: The learned Grotius thinks there is an hyperbole in the words, and gives us this as the ſenſe: *Non nunc tantum*, not now only, but I have often ſinned, *a pueritia mea*, from my childhood; as if he only took occaſion, from this great crime, to confeſs his other former actual tranſgreſſions. But the expreſſions are too ſtrong to admit this gloſs; nor ſhould we relinquiſh the literal ſenſe of words in ſcripture, and have recourſe to figures, without a plain neceſſity, whereas none can be pretended here, unleſs it be to ſerve an hypotheſis. The Pelagians and Socinians endeavour to evade the force of this text, and the argument contained in it, for the proof of the corruption of nature, by pretending that David here only confeſſed his parents ſinfulneſs, in begetting and conceiving him, and not his own natural ſinfulneſs, as begotten and conceived: But this is a very forced interpretation;

d Biſhop Patrick's Paraphraſe.

for

for the word †, which we render, *I was ſhaped*, and which reſpects not his parents act in begetting, but, if we carry it ſo far, his formation in the womb, wherein they, as well as himſelf, were paſſive, and not actors, will not bear this meaning. This ſenſe is alſo inconſiſtent with his deſign, which is not to accuſe others, but to confeſs his own ſin, and implore pardon and mercy for it; and what an odd plea would this put into the mouth of ſuch a penitent? Altho' I did not derive ſin from my parents, yet they ſinned in begetting me, therefore pardon my ſin. Beſides all this, there is, in truth, no foundation for this interpretation in the nature of things. The ſcriptures give us no hint of any ſin of this kind that David's parents were chargeable with. On the other hand, we find him mentioning the piety of his mother, that ſhe was God's handmaid, and pleading his relation to her as ſuch *. It is therefore his own ſin, and not the ſin of his parents that he here confeſſes, and it is the ſin of his nature, and that which was derived to him by natural generation; 'I was ſhaped in iniquity, and con-'ceived in ſin,' *i. e.* from my birth, from my formation in the womb, when my nature was firſt conveyed to me, and I was conſtituted a man: As ſoon as my ſoul and body were united in the womb (for in that latitude we may underſtand theſe phraſes of his being ſhaped and conceived) I was a ſinner, having not only the guilt of Adam's firſt ſin imputed to me, but having from him a defiled, polluted, corrupted nature derived to me. And thus the general current of interpreters, both Jewiſh and Chriſtian, both ancient and modern, underſtand and expound it: And this being the true meaning of the words, I might obſerve from them ſeveral things uſeful for inſtruction; as, that the corruption of our nature is

† חוללתני

* Pſal. lxxxvi. 16; cxvi. 16.

is a ſin; that it is the corrupt fountain from whence all actual tranſgreſſions flow; that in the confeſſion of our actual ſins, we ſhould be led by theſe ſtreams to acknowlegde and bewail this corrupt fountain of them, and the like.

What I ſhall at preſent attempt, is only to illuſtrate and vindicate this general truth; "That all "mankind, deſcending from Adam, by ordinary "generation, are born in ſin, and original corrup-"tion."

I ſay, deſcending from Adam by *ordinary generation*, to except our bleſſed Saviour, who was born by a ſupernatural and miraculous conception. But he being excepted, what David here acknowledges concerning himſelf is true of all mankind beſides.

I. I ſhall briefly ſhew what we mean by this *original corruption*.
II. I ſhall prove that we are all *tainted* with it, and that from our birth and formation.
III. I ſhall enquire *whence* it is that we are ſo, and what is the *reaſon* and *cauſe* of it.

I. I am briefly to ſhew what we mean by this *original corruption*; and, in general, it is an univerſal depravation of every part in man ſince the fall. The ſcripture aſſures us, that *God made man upright* g, and after *his own image* h. There was an habitual conformity of all his natural powers to the whole will of God: His underſtanding ſaw divine things clearly and truly, without error or miſtake: His will complied readily and univerſally with the will of God, without reluctance or reſiſtance: His affections were all orderly: He had no unruly appetites or paſſions, nor was there any vanity or ungovernableneſs in his thoughts: All the inferior powers were ſubject to

g Eccleſ. vii. 29. h Gen. i. 26, 27.

the

the dictates and direction of the ſuperior, without any mutiny or rebellion. Thus was man made upright, after the image of God, in knowledge, righteouſneſs, and true holineſs. But this uprightneſs and integrity is now loſt, the whole ſoul and body corrupted, and the whole harmony of man diſſolved. The image of God is razed out or obliterated, and the image of the devil himſelf engraved upon the ſoul; all men, and all in man, being quite out of order. The ſoul is corrupted with all its faculties; the mind with darkneſs and ignorance *i*, being ſubject to the ſenſitive part, and ſtrongly prejudiced againſt the things of God *k*; the conſcience with ſtupidity and inſenſibleneſs *l*; the will with ſtubbornneſs and rebellion *m*; the affections are become carnal, and placed either upon unlawful objects, or upon lawful in an unlawful manner or degree *n*; the thoughts and imaginations are full of pride, and vanity, and diſorder *o*.—And as for the body, that is become a clog, inſtead of being ſerviceable to the ſoul, and all its members and ſenſes inſtruments of unrighteouſneſs to ſin *p*: It is, I ſay, in general, an univerſal depravation of every part in man ſince the fall; and more particularly it conſiſts in a privation of all good, in an enmity to God and the things of God, and in a propenſity to all evil.

It conſiſts in a privation of all that is good: By the firſt act of ſin there was a loſs of original purity and righteouſneſs; the image of God, wherein man was created, was defaced, and blotted out, and, wherever this corruption is predominant, there is a total abſence of all that is holy and good. The apoſtle is very expreſs to this purpoſe; 'I know that 'in me, that is, in my fleſh,' (or in my nature, as corrupted, which is frequently ſignified by the term

i Eph. v. 3. *k* 1 Cor. iv. 24. *l* Tit. i. 15.
m Rom. viii. 7. *n* Col. iii. 2. *o* Gen. vi. 5.
p Rom. vi. 19.

fleſh

fleſh in ſcripture) 'there dwelleth no good thing *q*;' no grace, no holineſs, nothing that is truly and ſpiritually good. We may as ſoon expect to find good corn growing upon a rock, or on the ſand by the ſea-ſide, as expect any good from corrupt nature as ſuch. The new nature cannot commit ſin; but the fleſh, the old corrupt nature, can do nothing but ſin, for it ſerves and is entirely under the conduct and government of the law of ſin *r*; nor is there a bare abſence of what is good, but an enmity againſt it. In fallen man there is not only a weakneſs and impotence to what is good, whence we are ſaid to be *without ſtrength*, and not ſufficient of our ſelves to do a good action, to ſpeak a good word, or ſo much as to think a good thought; but there is beſides an averſeneſs to, and enmity againſt it. We are therefore ſaid to be *enemies in our minds*, nay, to be *enmity* in the abſtract; 'The carnal 'mind (the mind as overſpread with natural corrup-'tion) is enmity againſt God *ſ*.' It is an enmity that is deeply rooted: The mind, the will, and all the powers of the ſoul are poſſeſſed by it. The beſt of the fleſh, even the wiſdom of the fleſh, φρόνημα σαρκὸς, is enmity againſt God; and it extends itſelf to all of God, his nature, his properties, his image, his will, his law, his goſpel: There is in it a perfect contrariety to the nature, and it does always croſs and reſiſt the will of God; ſo that it is not, and cannot be ſubject to his laws.—This is the unhappy, the wretched temper of thy ſoul, O ſinner, of every ſoul by nature, until it is renewed by grace: It is full of hatred and enmity againſt him who is the Author of our being, and the Fountain of our happineſs; and herein it evidences itſelf ſo to be, that it is not ſubject to his law, neither, indeed, can be.

Farther, it conſiſts in a propenſity to all that is

q Rom. vii. 18. *r* Ver. 25. *ſ* Chap. viii. 7.

evil;

evil; not that there is an equal propenſity in all to every ſin, for ſome are more inclined to ſome ſins, and ſome to others *t*; but there is a propenſity, more or leſs, in every one to all ſin: All ſin whatever is wrapt up in this natural corruption, as one expreſſes it *u*; and actual ſins are but the unfoldings of it, they all proceeding from this corrupt root and fountain *x*. It is for this reaſon, as ſome conceive, that the Septuagint render *ſin* and *iniquity* in the text in the plural number *y*; becauſe there is a plurality of ſins in our natural corruption. It is all ſin, virtually, becauſe it diſpoſes and inclines to all; and conſequently if there is any particular ſin we have not fallen into, it is not for want of corrupt principles and diſpoſitions in our nature; but it is owing to the reſtraints of the providence or grace of God, without which we ſhould break out into as great abominations, as were ever committed by the vileſt of the ſons of men.—This being what we mean by original corruption,

II. I ſhall prove that we are all *tainted* with it, and that from our very birth and formation. That this corruption is general, and has overſpread our whole race, the hiſtory and experience of all ages teach us but too evidently. The immediate ſon of the firſt tranſgreſſor proceeded to ſuch a degree of envy and malice, that he murdered his own brother, more righteous than himſelf: And from thence impiety ſpread and prevailed in the old world, till divine patience, no longer able to bear, gave way to juſtice, which brought in the deluge, and ſwept mankind, one family only excepted, from off the face of the earth. But, notwithſtanding ſo vaſt and ſo aſtoniſhing a deſolation, this corruption ſoon

t Unicuique dedit vitium natura creato. Prop. I. xviii. 17.
u Mr. Clarkſon of Original Sin. *x* Matth. xv. 29.
y ἐν ἀνομίαις, ἐν ἁμαρτίαις.

ſhewed

ſhewed itſelf again, in the new world, and that in a religious family too: They had ſeen a wonderful train of mercies, leading them through a ſea of judgments, but nothing of that was able to extirpate an evil ſo deeply rooted in human nature: And ſin ſtill grew with the increaſe of mankind, till it brought down the fiery vengeance of the Almighty on Sodom, and the neighbouring cities. Notwithſtanding thoſe ſignal and fearful judgments, that in all ages have purſued ſin, we find the 'hearts of men ſet in them 'to do evil:' This diſeaſe is epidemical. Every man feels in himſelf a natural antipathy to good, and proneneſs to evil; and cannot but obſerve the effects of it in others. Even the wiſer Pagan's *z*, who wanted the light of divine revelation, were ſenſible, and complained, although they were ignorant of the true cauſe and ſpring of it; and therefore preſcribed various ways and methods for the purifying of ſouls, and raiſing them to that purity and perfection to which they ſuppoſed they were deſigned.

It is certain, that, in ſcripture, this general corruption is often mentioned; 'God made man up-'right, but he ſought out many inventions *a*:' 'The heart is deceitful above all things, and deſpe-'rately wicked *b*:' It tells us, that 'the imaginati-'ons of mens thoughts are only evil continually *c*.' And leſt we ſhould think this deſcription only belonged to the antediluvian ſinners, who had filled the earth with violence, the Lord repeats it again after the flood, 'The imagination of man's heart is 'evil from his youth *d*.' It informs us that there is 'no man that lives and ſins not;' that 'there is 'none good, no, not one; that in us, that is, in 'our fleſh, there dwells no good thing; and that

z ——————Dociles imitandis
Turpibus ac pravis omnes ſumus. Juv. Sat. xiv. 40.
a Eccleſ. vii. 20. *b* Jer. xvii. 9. *c* Gen. vi. 5.
d Gen. viii. 21.

'they who are in the fleſh cannot pleaſe God:' where, by *fleſh*, is meant the natural ſtate of mankind, according to thoſe words of our Saviour; 'That which is born of the fleſh is fleſh *e*.' This, ſome think, is particularly meant by the ſin of the world, which Chriſt, the Lamb of God, came to take away, it having overſpread the whole world; but to be ſure it is what is intended by 'the ſin 'that dwells in us; by the law in our members, 'which wars againſt the law of our minds; by the 'fleſh that luſts againſt the Spirit; and by the old 'man which is corrupt, according to the deceitful luſts.'—Theſe, with many other places of ſcripture, to the ſame purpoſe, when they are joined to the univerſal experience of all mankind, are ſufficient to ſettle this point, that, in fact, this corruption is derived to our whole race, and the contagion is ſpread over all. And, indeed, if it was not thus, what need had there been of a Saviour, and what neceſſity of regeneration? When we are told, that 'Chriſt is made 'to us wiſdom and righteouſneſs, and ſanctification 'and redemption *f*,' may we not juſtly infer, that we have no wiſdom, no righteouſneſs, no ſanctification of our own, and that we are not in a capacity to redeem ourſelves from the ſlavery of ſin? And when our Saviour ſays, 'Except a man is born a-'gain, he cannot ſee the kingdom of God *g*;' and adds this as the reaſon of it, that 'what is born of 'the fleſh, is fleſh; and what is born of the Spirit, 'is ſpirit;' as it ſhews the abſolute neceſſity of our being born again, ſo it is an undeniable proof of original corruption; for unleſs we were corrupted in our firſt, there would be no need of a ſecond, a new birth.

But this is not all, for we are not only all infected with this ſin, but my text informs us, that we are

e John iii. 6. *f* 1 Cor. i. 30. *g* John iii. 3, 6.

tainted

tainted with it from our birth and formation; 'I was 'ſhaped in iniquity, and conceived in ſin *h*.' I was a ſinner as ſoon as I was a creature, as ſoon as I was formed; not only from my *birth*, and being *brought forth*, as the firſt word *i* is rendered in other places *k*, but from my being *warmed*, as the other word *l* ſignifies, and is rendered in the margin; as ſoon as I was enlivened in the womb, and my ſoul was united to my body. This corruption is not contracted only by imitation, nor does it become habitual by cuſtom, or repetition of acts, but it is rooted in the ſoul, and diffuſed through it, as ſoon as the ſoul is united to the body, and it diſcovers itſelf as ſoon as it is capable either of imitation or acting. God himſelf teſtifies not only that the imagination of man's heart is evil from his youth *m*, but that every imagination of the thoughts of his heart, the firſt that ariſes in him is evil, only evil, and continually evil *n*. Thus we are told, that man is born not only a vain empty creature, that has nothing in him, but a fooliſh, ſtupid, wilful, ungovernable creature, a wild aſs's colt, as averſe to all that is good and holy, as he is ignorant of all ſpiritual things *o*. To the ſame purpoſe the Pſalmiſt informs us, that 'the wicked are 'eſtranged from the womb; they go aſtray as ſoon 'as they are born, ſpeaking lies *p*.' They brought with them into the world natures eſtranged from God, alienated from the divine life and all goodneſs; and no wonder then they go aſtray from God and their duty as ſoon as they are capable of acting. The fooliſhneſs bound up in their hearts preſently appears,

h Omnes homines ſub peccato naſcimur quorum ipſe ortus in vitio eſt, dicente David, ecce in iniquitate, &c. St. Ambroſ. de Pœnit. Lib. I. c. 11.

i חוללתי *k* Job xv. 7. & xxxix. 1. Prov. viii. 24, 25.

l יחממתני *m* Gen. viii. 21. *n* Chap. vi. 5.

o Job ix. 12. *p* Pſal. lviii. 3.

with the firſt operations of reaſon; and they ſpeak lies as ſoon as they are able to ſpeak at all. And thus what the prophet upbraids Iſrael with, is applicable to particular perſons; 'They were called 'tranſgreſſors from the womb *q*.' The words are ſpoke of them politically conſidered; they were prone to idolatry from their firſt formation into a people, and brought with them out of Egypt a ſtrange addictedneſs to that ſin; but they hold true of every one of us. We may all be called tranſgreſſors from the womb, being born *children of diſobedience* r; yea, not only from the time of our coming out of the womb, but of our being *formed* in it *ſ*.—When we firſt have the nature of men communicated to us, then we may be called *tranſgreſſors*; that which conveys our nature, and conſtitutes us men, conveying ſin, and conſtituting us ſinners. And this may be in part the meaning of the apoſtle, when he tells us that 'we are by nature children of wrath *t*, 'We '(ſays he, we Jews as well as you Gentiles, which 'terms then comprehended all mankind) are chil-'dren of wrath;' and this not by cuſtom and imitation, but by nature; and one man is as much ſo by nature as another. We are not only really and truly ſo, which thoſe who deny original corruption pretend is all that is meant by φύσει, by *nature*, but we are *born* ſo. As ſoon as we began to exiſt, we were children of wrath, and liable to the diſpleaſure of the Moſt High, having not only the guilt of the firſt ſin righteouſly imputed to us, but being naturally inclined to what is ſinful and vicious, and polluted and defiled with it, even from our birth. So plentiful an evidence does the ſcripture give of this

q Iſai. xlviii. 18.

r ——Vitiis nemo ſine naſcitur; optimus ille
Qui minimis urgetur————Hor. Sat. I. iii. 68.

ſ Antequam naſcimur, maculamur. Ambroſ. Apol. Dav. cap. 11.

t Eph. ii. 3.

truth,

truth, that all mankind are tainted with original corruption, and that from their very birth and formation. But,

III. I ſhall enquire *whence* this is, and what is the *reaſon* and *cauſe* of it. The general anſwer to this enquiry is, that Adam, having, by his rebellion, loſt his primitive rectitude, and contracted an univerſal corruption, it is from him derived to all his natural poſterity. That this was really the caſe with Adam himſelf, I might take for granted, as generally acknowledged, was it not for a bold ſtroke of a certain writer, in favour of infidelity *u*; who, pleading for reaſon, as a ſufficient guide in matters of religion, aſſerts, that Adam's diſcerning faculty was ſo far from being weakened and impared, that it is repreſented as being rather improved by his tranſgreſſion; and this becauſe it is ſaid, 'The eyes of them 'both were opened, and they knew that they were 'naked; and the Lord God ſaid, Behold the man 'is become as one of us, to know good and evil *w*.' But that this is not meant of any advances in true knowledge, is agreed by the general current of interpreters. *Their eyes were opened,* or their conſciences were awakened and convinced, and *they knew that they were naked,* or ſtript, deprived of all the honours and joys of their innocent ſtate, and expoſed to all the miſeries that might juſtly be expected from an angry God. Or if, by their being *naked* is meant their being without cloaths, as indeed ſeems by their making themſelves coverings, their knowing this muſt intend, not that they were ignorant of it before, but that they found themſelves under a neceſſity of being cloathed, which they did not diſcover till now, as a learned man *x* explains it,

u Chubb's Diſcourſe concerning Reaſon, with regard to Religion and divine Revelation, p. 8.

w Gen. iii. 7, 22.

who makes it an evidence and effect of the corruption of their natures: and it is plain, from the ſacred hiſtory, that it was ſuch a knowledge of their nakedneſs, as filled them with ſhame and fearful apprehenſions of the anger of God; 'I was afraid, ſaid 'the man, becauſe I was naked, and I hid myſelf *y*;' and hereby they came to know experimentally the good they had loſt, and the evil they had done and ſubjected themſelves to. They found ſuch an alteration in themſelves; they ſaw ſuch uncomely motions and diſorders in their bodies, and felt ſuch diſorder in their ſpirits, 'a law in their members 'warring againſt the law of their minds,' as they had never been conſcious of before, and ſuch as filled them with ſhame and fear; and conſequently this was a proof that their natures were corrupted and depraved.

This being certain, and we being in him, both as our natural and moral principle, we, by propagation from him, derive a corrupted depraved nature, full of impotency, rebellion, and diſorder, and this as ſoon as we become children of Adam, as ſoon as our ſouls are united to our bodies; for it is this union which conſtitutes us the children of Adam. In him the fountain was poiſoned, and all the ſtreams partake of the infection. Hence it is ſaid, that 'Adam begat a Son, in his own likeneſs, 'after his image *z*.' Adam was made in the image of God, but having, by his ſin, loſt the divine image, he begat a ſon, not in that, but in his own likeneſs, ſinful and defiled like himſelf; not only a man like himſelf, conſiſting of ſoul and body, but a ſinner like himſelf, guilty and obnoxious, degenerate and corrupt: He propagated, and conveyed to his deſcendants that guilt and corruption he had

x Dr. Thomas Burnet's Demonſtration of true Religion, Vol. II. p. 52, 53.

y Gen. iii. 10. *z* Gen. v. 3.

him-

himſelf contracted *a*. This Job was not unacquainted with, as appears from that queſtion of his *b*, 'What is man, that he ſhould be clean; and he 'which is born of a woman that he ſhould be righ-'teous?' Or if any ſuppoſe that uncleanneſs is here charged upon man comparatively only, and with reſpect to the tranſcendent purity of God, which is a very different thing from the uncleanneſs derived from the fall, there is another paſſage that will not admit of this conſtruction *c*, where, having repreſented the miſerable condition of man, 'Man that 'is born of a woman is of few days, and full of 'trouble,' &c. He expoſtulates the caſe with God, 'Doſt thou open thine eyes upon ſuch an one, and 'bringeſt thou me into judgment with thee? Who 'can bring a clean thing out of an unclean?' *q. d.* Wilt thou be extreme to mark all my errors? Is purity to be expected in a man born of a woman, who is, by the very conſtitution of his birth, unclean? This is an evidence, ſays an ingenious author *d*, that this ancient writer was ſenſible of the evil conſequences of the fall, upon the whole race of man, and that we are all corrupt by deſcent and inheritance. All this is, I think, plain from ſcripture: And this being certain if we cannot account for the *modus*, or manner of conveying original corruption, this ſhould by no means weaken our belief of the the thing itſelf. How it is conveyed, is one of the moſt difficult queſtions in the whole ſcheme of divi-

a It is remarkable that the text doth not here ſpeak of Abel, who died without iſſue; nor of Cain, all whoſe progeny was drowned in the flood; but of Seth, by whom all mankind hath hitherto been continued in the world: which ſhews that none are exempted from it. Polhil's Speculum Theologiæ in Chriſto, p. 217, 218.

b Job. xv. 14. *c* Job xiv. 1, &c.

d Biſhop Sherlock, in his Diſſertation of the ſenſe of the Antients before Chriſt, upon the Circumſtances and Conſequences of the Fall, p. 254.

vinity:

But no man has reaſon to deny matter of fact, merely becauſe he cannot conceive how it is. It is very difficult to account for the manner of the fœtus, or child in the womb's receiving impreſſions, from the imagination of its mother, or for the nurſe's conveying, with her milk, the taint of her particular inclinations and humours, diſpoſitions and manners; but will any be ſo unreaſonable as to deny that this often happens? There is an infinity of things in the world of nature which are obvious to our ſenſes, that we can no more account for the *modus* of, than we can of this. Having therefore proved the thing itſelf, we need not be over ſolicitous about, nor over nice in enquiring into the manner of it. Thus much is certain, that it is the univerſal and unchangeable law of nature, that every thing produces its like, not only in regard of the ſame nature, that is propagated from one individual to another, without a change of the ſpecies, but in reſpect of the qualities with which that nature is eminently affected. This is viſible in the ſeveral kinds of creatures in the world: They all preſerve the nature of the principle from whence they are derived, and retain the vein of their original, and the quality of their extraction *c*; 'Whatſoever is born of the fleſh is 'fleſh.'

It may be ſaid, True, Adam being defiled, all emanations from him muſt partake of that viciated

c —Patrum in natos abeunt cum ſemine mores. OVID.

Do we not every day ſee a great reſemblance between children and their parents, not only in the lineaments of their face, the motions and geſtures of their body, but in the moſt ſignal and reigning qualities of their minds? The pride and frowardneſs, humility and meekneſs, covetouſneſs and ambition; and even the nicer particularities of mens very humours, are oftentimes ſeen in thoſe children who loſt their parents before they were capable of imitation; and therefore were derived down from them by an unſeen means as their original corruption. Dr. Delaune's Sermon of Original Sin, p. 22.

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ſtate to which he had brought himſelf. But the great difficulty is how the ſouls of his poſterity, which are created immediately by God, come to be defiled: If they were as well as their bodies by traduction or generation from their parents, it might be leſs difficult to account for it; for which reaſon Tertullian, and divers of the Weſtern fathers, fell in with that notion: But it is now generally exploded, and it is moſt agreeable, both to ſcripture and reaſon, to aſſert them to be immediately created by God. But how then come they to be defiled? To be ſure God does not inſpire or infuſe any impurity into them: This would make God the author of ſin, a thought ſo impious and ſo diſhonourable to God, that a pious mind cannot but reject it with the utmoſt abhorrence and deteſtation. This therefore cannot be admitted: But does it follow from thence that they are created morally pure? Where is the inconvenience? Is there any thing inconſiſtent with the divine perfections, to ſuppoſe them to receive neither purity nor impurity from him, but only their naked eſſence, and the natural powers and properties flowing therefrom? As a holy God, he cannot infuſe into them an impurity; but, as a juſt and righteous God, he may with-hold, and create them void of that original rectitude, holineſs, and righteouſneſs, which was the happineſs and glory of Adam, in his primitive ſtate, but which by his ſin he loſt. Nor is there any injuſtice in it, ſince Adam was conſidered as our covenant, as well as natural head and repreſentative, and conſequently forfeited this for us, as well as for himſelf.

A reverend brother, on this argument, ſays, "God might create a ſoul guilty, without any impeachment of his perfections, or giving the leaſt ground to ſuppoſe him the author of ſin; for this is a puniſhment due to us, for the ſin of our firſt parents. I can alſo conceive, ſays he, how God can create

create a ſoul impotent to what is good, without any impeachment of his perfections, if we conſider the privilege now denied, as having been once given, and then forfeited *f*." But then the queſtion ſtill recurs, How comes it then to be defiled? Some think it is the neceſſary conſequence of its being created guilty, and deprived of original rectitude; for what ſoever wants original rectitude, ſay they, naturally inclines to that which is evil. But this want of original righteouſneſs being ſuppoſed, the generality of divines reckon it reſults from the union of the ſoul with the body. They ſay, original ſin does not follow either part ſingly; it comes in neither by the ſoul alone, nor by the body alone, apart from the ſoul, but upon the union and conjunction of theſe. It is the union of theſe two which conſtitutes a child of Adam, and as ſuch only we are capable of being infected with his ſin *g*.

But here it is objected, How can this be, ſince the body being matter, cannot act upon a ſpirit? But this, as one obſerves *h*, is *gratis dictum*, more eaſily ſaid than proved: Cannot the body act upon or influence the ſoul? How then comes it to paſs that ſo many ſouls become fooliſh, forgetful, and injudicious, by their union with ill-diſpoſed bodies? Nothing is more ſenſibly plain and evident, than that there is a reciprocal communication betwixt the ſoul and body, and that the body does as really, though we know not how, affect the ſoul with its diſpoſitions, as the ſoul influences it with life and motion *i*. There are therefore theſe things to be conſidered here, that the ſoul is created guilty; and as the puniſhment of the firſt ſin, deſtitute of original righteouſneſs, and having thereby loſt its guard and ſtrength

f Mr. Ridgley's Doctrine of Original Sin, p. 50.
g Mr. Flavel's Treatiſe of the Soul of Man, Fol. 1. p. 504.
h Ibidem.
i See Turret. Loc. de Peccato, page 709.

to

to reſiſt, it is eaſily overcome by that corrupt and diſordered matter, to which it is united. But does not this ſeem an unjuſt cruelty, to condemn ſouls, not impure, to ſuch an union to a defiled body as ſhould certainly corrupt them? To which it is anſwered *k*, That God has ſettled it as a law in the creation, that a ſoul ſhould inform a body according to the texture of it, and either conquer it, or be maſtered by it, according as it ſhould be differently made; and that when all things were duly prepared for the propagation of the ſpecies of mankind, a ſoul ſhould be always ready to enter into, and animate thoſe firſt threads and beginnings of life. Theſe laws being laid down, Adam, by corrupting his own frame, corrupted the frame of his whole poſterity, by the general courſe of things, and the great law of his creation; ſo that the ſuffering this to run thro' all the race, is no more (only different in degrees and extent) than the ſuffering the folly or madneſs of a man to infect his poſterity. In theſe things God acts as the Creator and Governor of the world, by general rules, and theſe muſt not be altered by the ſins and diſorders of men; but they are rather to have their courſe, that ſo ſin may be its own puniſhment.—And thus have I endeavoured to open and vindicate this general truth, That all mankind, deſcending from Adam by ordinary generation, are born in ſin and original corruption.

The APPLICATION.

1. From what has been ſaid, the doctrine of original ſin and corruption appears to be no new doctrine. It was not invented by St. Auguſtine; no, it is much older than he, even as ancient as the fall, and has been acknowleged and lamented by the wiſeſt

k See Biſhop Burnet's Expoſition, Art. IX. p. 111.

and

and beſt of men in all ages. It is a doctrine atteſted not only by ſcripture, but univerſal experience; and therefore let us not be aſhamed to profeſs it, nor ſhy of owning it. Let us hold faſt the belief of it, and not ſuffer ourſelves to be moved from it, by the ſophiſtry and cavils, and cunning arts of crafty ſeducers, or by any objections that may be raiſed againſt it, from the difficulties attending the *modus* of its conveyance. Nothing more offends carnal reaſon, and it is therefore no wonder that it meets with the moſt virulent oppoſition from the admirers and adorers of that idol. What though we cannot ſolve all the difficulties attending it, muſt we not therefore believe the thing itſelf, when it is ſo fully aſſerted in ſcripture, and when we both feel it in our ſelves, and ſee the effects of it in others *l*? Certainly we ought. And when we conſider it not only as true, but as a doctrine of very great importance, and wherein we are all greatly concerned; the more it is oppoſed, the more ſhould we endeavour to confirm our belief of it, and to appear in its defence.

2. Let us not only hold faſt the belief, but endeavour and pray that we may be ſuitably affected with this truth: We may, from what has been ſaid, take an affecting view of our ſtate and condition by nature: And as it is uſeful for us all, even thoſe that are by grace delivered from it, to be looking to it;

l Such objections ſpring out of equal ignorance and pride, and borrow all their force from no wiſer or modeſter a ſuppoſition than that of man's omniſcience: Yet, as wild and extravagant a principal as it is, the extent of it reaches very far; and it ſerves the depraved ſons of Adam againſt all the doctrines which they are not willing ſhould be true. It is the ſole baſis on which infidelity is built, and a moſt proper foundation indeed for ſuch a ſuperſtructure. Thus theſe men, before they are aware, confirm the truth in queſtion, by ſo unreaſonably oppoſing it; by this means diſcovering themſelves to be very apparent monuments of the ruins of human nature. Dr. Delaune's Sermon of Original Sin, before Sir Richard Hoare, Lord Mayor, p. 21.

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ſo it is neceſſary for them that are under it to be fully acquainted with it. It is, at once, a ſtate full of guilt, and a ſtate full of corruption and defilement: We are all of us guilty before God, having the guilt of the firſt ſin righteouſly imputed to us; and this renders us obnoxious to the divine diſpleaſure: and we are all polluted and unclean, having corrupted and defiled natures derived to us. A ſpiritual leproſy has overſpread all our powers and faculties, and this renders us loathſome to God, and puts us in a ſtate of ſeparation from him. What a fearful change has ſin made in us! The ſoul, that was made in the image of God, is ſtript of its native righteouſneſs and holineſs, and inveſted with contrary qualities: "There is as great a difference, ſays one *m*, between the corruption of the ſoul, in its degenerate ſtate, and its primitive purity, as between the loathſomeneſs of a dead carcaſe, and the beauty of a living body." Sad change indeed! and to be lamented with tears of confuſion: How ſhould this humble us before God, and hide pride for ever from our eyes? How ſhould it fill us with ſelf-loathing and ſelf-abhorrence, affect our ſouls with ſhame and ſorrow, and cauſe us to repent in duſt and aſhes? eſpecially when we repent of and confeſs our actual tranſgreſſions, we ſhould, in the firſt place, confeſs and bewail this corrupt fountain of them: So does David in my text. This Pſalm is recorded as a public teſtimony to the church, and the world, of his repentance of a great ſin; and, we ſee, he does, in a particular manner, bewail and acknowledge this. And ſo did the church in Iſaiah's prophecy *n*: When they humbled themſelves, they not only acknowledged that their 'righteouſneſs was as a menſtruous 'filthy rag,' but they chiefly complained of the un-

m Dr. Bate's Harmony of Divine Attributes, chap. 3.
n Iſai. lxiv. 6.

cleanneſs of their perſons, and that with reſpect to their natures; 'We are all as an unclean thing.'

I am ſenſible ſome have made it a queſtion, Whether we ought to repent of and be humbled for our original ſin? But as the practice of the church, and the penitent Pſalmiſt, in my text, ſhews they made no queſtion of it, ſo we might evince, from many conſiderations, that this is a juſt ground of our repentance and humiliation. I will only mention one, and that is, that this is not only a ſin in itſelf, but the fruitful parent of all other ſins: That it is a miſery, all grant, who acknowledge the thing itſelf; but that it is alſo properly a ſin, appears, I think, ſufficiently from the apoſtle John's definition, who makes the formality of ſin to conſiſt in its oppoſition to the law *o*. 'Sin 'is a tranſgreſſion of the law?' Whatever is contrary to the law of God, and forbid in it, is a ſin; but the corruption of our nature is forbid in the law, and contrary to what God requires therein: God requires 'truth in the inward part *p*;' but original corruption is the want, or rather the reverſe of this. We are commanded to be *holy*, and that not only in our actions, but in our natures, for we are commanded to be 'holy as God is holy;' and ſo the want of holineſs, which is the privative part of this ſin, is forbid: We are, moreover commanded to 'love the Lord our God, with all our heart;' and ſo the heart's inclination to hate God, which is the poſitive part of this ſin, is forbid: In a word, there is in it a non-conformity to the whole law of God; and a non-conformity, to is a tranſgreſſion of the whole law *q*. If therefore the apoſtle's definition is juſt, the corruption of our nature is a ſin; and accordingly it is frequently called ſo in ſcripture, and acknowledged and confeſſed as ſuch, by the ſaints,

o 1 John iii. 4. *p* Pſal. li. 6.
q See Mr. Clarkſon's Diſcourſe of Repentance.

both

both in the Old and New Teſtament: So it is by David in our text; and ſo it is by the apoſtle Paul, who bewailed and aggravated it exceedingly *r*. He not only complains of it, as a miſery, but he confeſſes and bewails it as a ſin; and leaſt we ſhould think it a ſmall piccadillo, a ſin of an ordinary ſize, he calls it a *ſin exceedingly*, hyperbolically, *ſinful*.

Againſt this it is frequently objected; it is not a ſin, becauſe it is not voluntary: But ſhould we admit this rule, that whatever is not voluntary is not a ſin, to be juſt, which will not hold true univerſally, and without limitation, even when applied to actual ſins; yet natural corruption is voluntary in ſome reſpects; it is voluntary in its principle and cauſe: As it was voluntarily contracted by Adam, ſo he therein being our federal head and repreſentative, his will was the will of us all: But this is not all, for this corruption is inherent in the will, as its ſubject. If Adam had derived a bodily diſeaſe only to his poſterity, it might have been an involuntary evil, becauſe the diſeaſes of the body may be foreign to the ſoul: But when the corruption invades the internal faculties, it is denominated from the ſubject wherein it is ſeated. What! though it does not proceed originally from any act of the will in us, yet the conſent of the will accompanies it, or rather it is itſelf the natural byaſs or inclination of the will to evil, and therefore to ſay that it is altogether involuntary, is no leſs than a contradiction. However, it is, to be ſure, voluntary in us, with reſpect to an after-conſent, and in the effects of it: Who amongſt us can ſay, We never conſented to our natural corruption, were never well pleaſed with it, never cherithed it by occaſions of ſin, never ſtrengthened it by acts of ſin, and never reſiſted the means whereby it ſhould be mortified and ſubdued? All which are evidences of an actual conſent. Now, if it is a ſin,

r Rom. vii.

we ought to repent of it, and be humbled for it; for that we ought to be thus affected to, and by every ſin, no one will deny. And this would further appear, if I could ſhew that this is not only a ſin in itſelf, but the fruitful parent of all other ſins: But, having hinted at this before, I muſt not enlarge upon it now.

3. What has been ſaid diſcovers to us our *need* and *neceſſity* of Chriſt. We have not only the guilt of the firſt ſin imputed, but we have natures univerſally defiled derived to us; and as we cannot expiate our guilt, ſo neither can we, of ourſelves, renew and cleanſe our natures. This ſhews us our need of Chriſt, as he is made of God to the believer, both righteouſneſs and ſanctification: We need him as made of God righteouſneſs, to cover our guilt; and as made of God ſanctification, to renew and cleanſe our natures: His blood is the blood of atonement, and it is the blood of ſanctification, and we need it in both regards; and our neceſſity, in theſe reſpects, is indiſpenſible. If we come not to him for pardon and cleanſing, for righteouſneſs and ſanctification, that guilt and pollution we brought with us into the world will prove our ruin. How ſlight thoughts ſoever ſome may entertain of it, even this expoſes us to the wrath and curſe of God. As God hates ſin, where-ever he ſees it, ſo he has denounced a curſe againſt it, and conſequently being ſhapen in iniquity and conceived in ſin, this curſe belongs to us, and we are children of wrath by nature: And there is no way to be delivered from it, but by Chriſt, by the blood and righteouſneſs, the Spirit and grace of Chriſt. If therefore we deſire to be freed from it, let us pray for the gift of the divine Spirit, to ſhew us our diſeaſe, to diſcover to us our remedy, and to unite us to Chriſt, by a living and lively faith, that we may be found in him, waſhed in his blood, cloathed with his righteouſneſs,

and

and renewed by his Spirit and grace; that as *in Adam we all died*, died with reſpect to the guilt, and died with reſpect to the power of ſin; ſo *in Chriſt we may*, in both reſpects, *be made alive*.

4. If any of us are, by the blood and righteouſneſs of Chriſt, freed from the guilt of original ſin, and have the corruption of our natures, in any meaſure, cured, by the waſhing of regeneration, and the renewing of the Holy Ghoſt, let us always maintain in our minds a *lively ſenſe of our obligations*, how much we are indebted to the love of the Father, and to the grace of the Son and Holy Spirit, and be for ever thankful for the ſame. Let us, in the remembrance of it, and of the wretched circumſtances of guilt and pollution, from which we are by grace delivered, walk humbly with and before the Lord all our days. And as, by the corruption of our nature, we have ſo ſtrong a byaſs to ſin, let us not only watch and pray continually, that we fall not into, and that we fall not in and by temptation; but be diligent, in the uſe of all appointed means, with a dependance upon the grace of the Spirit, to mortify the deeds of the body, to ſtop up this corrupt fountain of actual tranſgreſſions, and to waſte ſin in its root and principle.

Now to God the Father, Son, and Holy Ghoſt, three Perſons, but one God, be all glory and honour, henceforth, and for evermore. Amen.

5 JY61

THE SCRIPTURE-DOCTRINE OF PARTICULAR REDEMPTION STATED and VINDICATED:

IN FOUR

SERMONS.

By Mr. JOHN HURRION,
Miniſter of the Goſpel.


BRITISH MUSEUM

AN ADVERTISEMENT TO THE READER WITH RELATION TO Mr. HURRION's four Sermons.

THE two first of the four following excellent Sermons of the late learned and judicious Mr. HURRION, *were preached at the same Lecture, in which those of others, which precede them in this Volume, were delivered. As he had not time to go through this subject, he designed, before that exercise was closed, to have preached two more, but was hindered by illness. When this work came to be printed, he was desired to add the Sermons he purposed to have preached. Being a little revived, he transcribed the two first Sermons, towards the end of November,* 1731. *After that, he grew much worse than he had been; but his desire to finish this subject, carried him beyond what his strength might have been thought to have admitted. He purposed to insert in the remaining Discourses some materials which he had by him: with great difficulty he transcribed the third Discourse; which he sent me, with a letter, dated the fourteenth of December, which was as follows:* 'I have just finished, and now send you, 'my third Sermon: I shall go on with the fourth, as 'fast as I can; if possible, I would finish it next week, 'but I fear I shall not be able, I have been so much 'worse, since I wrote to you last. I would desire you

to

*'to take care of my poor copy, and uſe freedom in correcting what miſtakes I may have been guilty of. It 'is no wonder to find ſuch in my performances, at any 'time, and eſpecially now, ſo ill am I, and ſo often 'taken off from my work by great pains. Pray 'for me, that I may have grace ſufficient for me; 'and that whether I live or die, I may be the 'Lord's, and to the praiſe of his glorious grace.' When I came to look over the Diſcourſe, I was amazed, that when unwieldineſs of body increaſed ſo much upon him, and when he was under ſuch a faint diſtemper as the dropſy, he ſhould have vigour of mind to draw up ſuch a performance: which, for vivacity and cloſeneſs of thought, ſtrength of argument, and clearneſs of ſtile, is not in the leaſt inferior to any of his other works. It was very little above a fortnight after that he reſted from his labours; for, on the thirty firſt day of the above-mentioned month, he ſweetly ſlept in Jeſus: So that it may be ſaid, that he compoſed the Sermon while he ſtruggled with death, and that it contains ſome of the laſt thoughts of an eminent Saint, who, in a few days after it was finiſhed, began to aſcribe, in the upper world, ſalvation, and power, and glory, to the Redeemer, the certain efficacy of whoſe death he ſo well defended. To him may be applied the following verſes of Mr. Waller *.*

Wreſtling with death, theſe lines he could indite;
No other theme could give his ſoul delight.
The ſoul's dark cottage, batter'd and decay'd,
Lets in new light, thro' chinks that time has made:
Stronger by weakneſs, wiſer men become,
As they draw near to their eternal home:
Leaving the old, both worlds at once they view,
Who ſtand upon the threſhold of the new.

He had begun to tranſcribe his fourth Sermon; but illneſs increaſing, he was ſoon forced to give over. He pro-

* Page 305, 317. of Fenton's Edition.

propoſed, in the beginning of it, to conſider the allegations of the friends of univerſal redemption, from a ſet of ſcriptures, which ſpeak of Chriſt's dying for thoſe that periſh; but he only ſet down the following paragraphs, which were, I believe, the laſt lines that came from his pen.

" *Our opponents ſhrewdly argue, that if Chriſt died for them that periſh, and for them that did not periſh, then he died for all: But this is illogical and fallacious: for Chriſt might die for ſome that periſh, and for all who are ſaved, and yet not die for all men. From a particular to an univerſal, the argument will not hold, by the rules of reaſon: If the premiſes are not univerſal, the concluſion cannot juſtly be ſo; but let us attend to the particular ſcriptures.*

The apoſtle Paul ſays, ' *Through thy knowledge,* ' *ſhall thy weak brother periſh, for whom Chriſt died* *.' *Our bleſſed Saviour affirmed* †, *that* ' *his ſheep hear* ' *his voice, and follow him, and that he gives them* ' *eternal life, and they ſhall never periſh, neither ſhall* ' *any one pluck them out of his hand.*' *If this is true, (and who will dare to be guilty of ſuch blaſphemy, as to ſay it is not?) then either by the* weak brother, *in the former text, muſt be meant not one of Chriſt's real ſheep, or elſe his periſhing cannot be underſtood of eternal damnation: Both the context, and the ſcripture forms of ſpeech elſe where, ſeem to favour this laſt ſenſe; and therefore the apoſtle* ‡ *explained this* cauſing him to periſh, *by defiling and wounding his weak conſcience, and making him offend.*"

I was unwilling this work ſhould be imperfect; therefore, as I knew what papers he intended to tranſcribe, I have added his anſwers to ſome objections, which he had not medled with before: He gave me ſome directions, about this, ſeveral months ago, when he did not think he ſhould be able to do any thing himſelf. I have not made any alterations, as indeed

* 1 Cor. viii. 11. † John x. 28. ‡ 1 Cor viii. 7, 12.

indeed there was no need to make any, only I have ranged the heads in ſuch a method, as may anſwer the preceding part. I am not certain whether he would have added ſo large an application, but as it is not foreign to the ſubject, and is very well worth peruſal, I have given it as I found it. Had theſe papers received the author's laſt hand, it is not to be queſtioned, but that he would have made many uſeful additions to them: but, taking them in the condition in which they are, there is no manner of need to make any excuſe for publiſhing them.

The worthy perſon, who is now entered into his Maſter's joy, uſed to call this head of divinity, which relates to the extent of Chriſt's redemption, one of his favourite ſubjects. He had well ſtudied it, and he took pleaſure to be upon it. When he was brought very low, and had the ſentence of death within himſelf, he begun the latter part of his undertaking with theſe remarkable words: "The death of Chriſt being the fountain of our life, there is nothing more neceſſary, pleaſant, or uſeful to the Chriſtian, than a right apprehenſion and remembrance of it." The delight which he took in the ſubject, carried him above his great pain and weakneſs. This was one of the great doctrines which he had preached, in the firm belief of which he died, and in which he found more ſweetneſs, in his laſt ſickneſs, than he had ever done.—I confeſs, I have had a great deal of pleaſure in peruſing and reviſing theſe diſcourſes for the preſs: and I heartily wiſh, that they may be, by the divine bleſſing, made uſeful and beneficial to ſuch as may read them, and may be of ſervice to guard Chriſtians againſt the abſurd notion of univerſal redemption, the evident tendency of which is to repreſent Chriſt as dying in vain.

March 1, 17$\frac{31}{32}$

A. TAYLOR.

SER-

Of Particular Redemption.

SERMON I.

TITUS ii. 14.

Jeſus Chriſt gave himſelf for us, that he might redeem us from all iniquity, and purify to himſelf a peculiar people, zealous of good works.

THIS chapter begins with Paul's inſtructions to Titus, to ſpeak the things which become ſound doctrine, or to preſs on ſeveral ranks of perſons ſuch duties, as would adorn the doctrine of God their Saviour, which doctrine is next ſpecified in ſeveral important branches of it; ſuch as the doctrine of ſalvation by grace, and of the celeſtial glory, called the *bleſſed hope*; the doctrine of Chriſt's Deity, and ſecond glorious coming to judgment; and the doctrine of our redemption by the death of Chriſt, with the end and deſign of it *a*.

This laſt mentioned is the ſubject which falls to my ſhare in this Lecture; which I ſhall the more chearfully inſiſt upon, becauſe I find it to be one of thoſe important points, with reſpect to which the apoſtle gave Titus a charge to 'ſpeak, and exhort, and rebuke, with all authority *b*;' as if he had ſaid, Do thou declare theſe doctrines, and exhort the hearers to receive them; and rebuke, with all

a Ver. 11, 13, 14. *b* Ver. 15.

authority, or powerfully convince and reprove gainſayers, in ſuch a manner, as none may deſpiſe thee.

The doctrine of our redemption by Chriſt, I take to be fully contained in the words of my text, 'Chriſt gave himſelf for us, that he might redeem 'us from all iniquity, and purify to himſelf a pe-'culiar people, zealous of good works.'

Before I come to diſcourſe directly on this doctrine, I ſhall premiſe two things.

1. I ſhall conſider the *extent* of Chriſt's redemption, or the perſons to whom it belongs, as repreſented in my text.

2. I ſhall ſhew the *weight* and *importance* of this doctrine.

1ſt, I am to conſider the *extent* of this redemption, or the perſons to whom it belongs, as repreſented in my text.

To ſtate this right, we are to obſerve that the queſtion is not whether there is an infinite merit and worth in Chriſt's redeeming blood: This both parties readily allow. Nor is it a matter in debate whether *many*, or only a *few* perſons are redeemed by Chriſt, ſeeing they are ſaid in ſcripture *c*, to be 'a great multitude that no man could number, of 'all nations, and kindreds, and people, and tongues.' But the true ſtate of the queſtion is this: Whether according to the will of the Father, and the intention of the Son, Chriſt died to reconcile and ſave all men, or a ſelect choſen number only; the latter is what we affirm, and our opponents deny.

Let us now ſee how this matter is repreſented in my text, and which ſentiment is approved and confirmed thereby. Chriſt 'gave himſelf to redeem us,' or, by an expiatory ſacrifice, to deliver us from ſin and miſery, and make us eternally happy. 'He re-'deemed us from the curſe, being made a curſe for 'us *d*: He redeemed thoſe that were under the law,

c Rev. v. 9. *d* Gal. iii. 13.

'that

'they might receive the adoption of ſons *e*.' The perſons deemed are more generally ſpecified by the word *Us*; which is a word often uſed, in ſcripture, to ſignify the elect and believers; as where it is ſaid, 'God 'has not appointed *us* to wrath, but to obtain ſal-'vation through Jeſus Chriſt, who died for us that 'we might live together with him *f*.—The redeemed people are alſo repreſented, in my text, as thoſe who, in due time, are *redeemed from all iniquity*, or from the guilt and power, and the very being of all ſin; and alſo as purified to Chriſt, or really ſanctified, and made holy, changed into his image, and fitted for fellowſhip and communion with himſelf. The redeemed are ſaid to be a *peculiar people*; they are Chriſt's jewels, his treaſure diſtinguiſhed from others in his intention, purchaſe, eſteem, and care; they are a *choſen generation*, and therefore a *peculiar* or *purchaſed people* g; they are the travel of Chriſt's ſoul, the dear offſpring of his blood, whom he loved, and therefore *gave himſelf for them*.—The redeemed are alſo repreſented as perſons *zealous of good works*, works of faith and love, and of repentance and new obedience; ſuch works as have a divine life for the principle of them, a divine direction for their rule, even the revealed will of God, and a divine attainment for the end, that is the glory of God. To be zealous of theſe good works, is to love them fervently, to perform them diligently, and to promote them with induſtry and vigour.

According to this account of the redeemed people, let us ſee whether we are to believe that Chriſt gave himſelf to redeem all men, or a ſelect and peculiar number only. In my text, Chriſt is ſaid to give himſelf *for us* h, in our room, and ſtead, to ſatisfy offended juſtice for all thoſe whoſe iniquities were laid upon him, and for whom he died. Now, did

e Gal. iv. 6. *f* 1 Theſ. v. 9, 10. *g* 1 Pet. ii. 9.
h ὑπὲρ ἡμῶν.

Chriſt ſtand in the ſtead of all men? Did he ſatisfy divine juſtice for the ſins of millions, who yet ſuffer the vengeance of eternal fire, for the ſame ſins themſelves? Or did Chriſt make ſatisfaction for a peculiar number only, who ſhall never come into condemnation, but enjoy eternal life, as the purchaſe and fruit of his death?

When it is ſaid that 'Chriſt gave himſelf, that 'he might redeem to himſelf a peculiar people,' can the meaning be, that he died to render the ſalvation of all men poſſible? Or, is it not rather meant, that he died to render the ſalvation of a ſelect number certain and perfect? Can we ſuppoſe that Chriſt died to render the ſalvation of all men poſſible, when multitudes were actually in hell, and ſo beyond any poſſibility of ſalvation, at the very time when Chriſt ſuffered? The reply made to this will be conſidered and confuted hereafter. Does not the ſcripture ſpeak of the effects and fruits of Chriſt's death, not as mere poſſibilities, but as things real and certain? 'He ſhall ſee his ſeed, the travel of his ſoul *i*.' Does not Chriſt ſay, that 'he laid down his life for his 'ſheep, that they ſhould never periſh,' but 'he 'would give them eternal life *k*?

If Chriſt died to purchaſe to himſelf ſuch as ſhould be a 'purified people, zealous of good works,' then ſurely he did not give himſelf to redeem all men, thoſe who are never purified, as well as thoſe that are; if he gave himſelf for a peculiar people, then not for all people; if for thoſe who, in time, are made zealous of good works, then ſurely not for thoſe who live and die enemies to good works, and zealous againſt them.

If Chriſt gave himſelf for a peculiar people, whom he valued as his *jewels* and *treaſure*, and 'who ſhall 'be his when he makes up his jewels,' then he did not give himſelf for all men; for all men are not

i Iſai. liii. 10, 11. *k* John x. 28.

his

his jewels and treaſure, or peculiar people *l*; ſeeing that in the day when he makes up his jewels, there ſhall be a manifeſt difference between his jewels and others, between the righteous and the wicked, thoſe that fear God, and thoſe that fear him not.

If theſe things are calmly and carefully conſidered, one would think that any impartial and underſtanding perſon may be able to determine whether Chriſt, in giving himſelf, did intend to redeem all men, or a choſen and peculiar number only: If the latter in the true ſenſe of the text, as it appears to me, we might reſt here, and ſeek no farther evidence; for the ſcriptures do not contradict themſelves, the Spirit of truth cannot err or deceive us.

But it may here be objected, that the redemption by Chriſt is as extenſive as the grace of the Father; but the grace of the Father appeared to all men *m*; therefore the redemption of the Son extends to all men. Here we ſhall readily allow, that Chriſt redeemed all men, in as extenſive a ſenſe, as the grace of God is ſaid to have appeared to all men: For multitudes in the world, before the writing this epiſtle, at that time, and ſince, neither had, nor even now have, any diſcovery of this grace to them. The *all men* then to whom it appeared, muſt mean only *ſome* of all ſorts; and ſo makes nothing for the doctrine of univerſal grace, or univerſal redemption. In the context, the apoſtle had been ſpeaking of the duties of aged men and women, of young men and young women, and of ſervants to their maſters; to which he excited them, by the conſideration of that grace which has appeared to all men, or to perſons of all ranks and ſtations, and obliges them to adorn the doctrine of God their Saviour: But what argument can be drawn from thence for univerſal redemption?

l Mal. iii. 16. *m* Tit. ii. 11.

It may be ſaid, the ſeveral parts of the text have been urged in favour of particular redemption; and it muſt be owned, that as to the event and effect, the redemption is not, cannot be univerſal, ſeeing all are not ſaved from ſin, and purified; yet the purpoſe, deſign, and intention of Chriſt in giving himſelf, might extend to all men, though all men are not actually ſaved. To which I reply, that my text declares the purpoſe, deſign, and intention of Chriſt in giving himſelf, even to redeem from all iniquity, and purify to himſelf a peculiar people: Can this mean all men? Did Chriſt intend, in laying down his life, to ſanctify and ſave all men? If ſo, then Chriſt is fruſtrated and diſappointed of his end: How then does the 'pleaſure of the Lord 'proſper in his hands?' How does he 'ſee his ſeed, 'the travel of his ſoul?' or how does 'he give e-'ternal life to as many as the Father gave him?' If Chriſt's intention in giving himſelf was to redeem and ſave all men, and only ſome men are ſaved, how could it be ſaid, 'he ſhall be ſatisfied *n*?' Could Chriſt be ſatisfied to have his intention diſappointed, and his promiſe fail, when he ſaid, 'If I be lifted up, 'I will draw all men to me *o*?' Or what ſatisfaction could he take in ſeeing the ſcripture broke, which ſays, 'He ſhall not fail nor be diſcouraged *p*?' or in ſeeing the will of the Father, that 'he ſhould loſe 'nothing of all that were given him,' fruſtrated and made void? Where does the ſcripture ſpeak of Chriſt's death, and the ends of it in terms of uncertainty, or repreſent him as coming ſhort of his aim and intention, in dying for ſinners? This does not appear to me to be a ſcripture doctrine, but an invention of men, framed to ſupport an hypotheſis, which they are fond of: But till ſome ſcripture evidence is brought to ſupport it, we may juſtly reject it.—But I proceed to the next thing propoſed.

n Iſai. liii. 11. *o* John xii. 32. *p* Iſai. xlii. 4.

2*dly*, I

2*dly*, I ſhall ſhew the *weight* and *importance* of this doctrine, relating to the extent of Chriſt's redemption.

It muſt be obvious, to every diligent enquirer into theſe things, how prone men generally are to run into extremes, in this, as well as in other things. Some look upon all enquiries of this nature as vain and uſeleſs; and others are ſo much taken up with them, as to neglect other weighty doctrines, or duties of the Chriſtian religion. The conduct of each ſort is blameable and carefully to be avoided. With what view and deſign Chriſt laid down his precious life, is, whatever ſome think, a point of very great moment, with regard to the ſenſe of many ſcriptures, the glory of Chriſt, and of the divine perfections, the encouragement of faith, and the comfort and eſtabliſhment of believers, as may more fully appear hereafter. A clear deciſion of the controverſy upon this head, muſt be allowed to be of very great ſervice towards the removal of the heavy imputations with which the contending parties load each others ſcheme, and to allay our heats, and remove our diviſions, that we might 'ſtand faſt in one ſpirit, 'ſtriving together for the faith of the goſpel,' againſt the common enemy, who is ſapping and ſubverting the very foundations of it.

A late writer *q* has had the confidence to tell the world, in print, that the training up his apoſtles was the work, or the main work that God had given Chriſt to do; and that it was his principal deſign, in giving up himſelf a ſacrifice, that he might enable them by his death, and what would follow it, his reſurrection, aſcenſion, and the ſending of the the Holy Ghoſt, to preach with ſucceſs, and ſpread his kingdom in the world: "What words (ſays our author) can well raiſe our idea of the office of the a-

q The Lord Barrington, in his Miſcellanea Sacra, Vol. II. p. 76, 77.

poſtles

poſtles higher, than that Jeſus lived and died, to prepare them for the due diſgrace of that truſt?" We may add, what words can ſink our idea of Chriſt's office lower, or cover the deſign of his death with more diſgrace? If Chriſt's principal deſign in giving up himſelf a ſacrifice, was to prepare the apoſtles for the true diſcharge of their work, we need not trouble ourſelves about the general or ſpecial ends of his death, whether he gave himſelf to redeem all men, or ſome only; nor much concern ourſelves with what the apoſtle meant, by Chriſt's giving himſelf to redeem from all iniquity, and purify to himſelf a peculiar people, zealous of good works; ſeeing, according to our author, this was not Chriſt's principal end and intention, in dying, to ſave men; but to ſet up the apoſtles above himſelf, and obtain a kingdom by their means. It is very ſtrange that the apoſtle ſhould forget all this dignity, to which Chriſt, by his death, had advanced him, and not ſay one word of it, in the account which he gives us of the end and deſign of Chriſt's death. Farther, to what purpoſe are we told that Chriſt gave himſelf for us, to reconcile and bring us to God, that he purchaſed the church with his own blood, and obtained eternal redemption for us, and waſhed us from our ſins in his own blood? How little reaſon had the church to adore and praiſe him for this, if the chief buſineſs of his life and death was to procure apoſtles, to preach the goſpel, and advance his kingdom in the world?

Foraſmuch then as things are come to this paſs among us, and the intention and deſign of Chriſt's death is not only miſtaken by ſome, as to the numbers of the redeemed, but, which is infinitely worſe, ſeeing it is ſo openly and impiouſly perverted and denied by others, it is high time to make a ſtrict enquiry into this matter, and, if poſſible, to find out and eſtabliſh the true end and deſign of Chriſt's death,

death, according to the ſcripture account thereof: And eſpecially, ſeeing the ſacred writings ſpeak ſo much of it, and lay ſuch a ſtreſs upon it, with regard to the glory of God, and the ſalvation of men. And it ought to be conſidered, whether the rendering the end of Chriſt's death ſo precarious to all, and the allowing, as ſome muſt do, the diſappointment of his intention therein to ſo many, has not tempted many to run the deſperate length of denying all its atoning virtue and ſalutary effects. If this is found to be true, of what importance muſt it be to underſtand and hold faſt the true deſign and intention of Chriſt, in giving himſelf to redeem ſinners? More, I think, need not be added, as to the importance of the point in hand; I ſhall therefore throw what I have to ſay upon it under two heads.

I. I ſhall endeavour to eſtabliſh and confirm the doctrine of particular redemption, in ſeveral diſtinct propoſitions; and ſhall make plain deductions from them.

II. I ſhall anſwer the principal arguments, and vindicate the chief paſſages of ſcripture produced in oppoſition thereto.

I. I ſhall *confirm* and *eſtabliſh* the doctrine of *particular redemption*; or prove that Chriſt did not give himſelf to redeem all men, but to redeem and actually ſave, a choſen and peculiar number: This, which I take to be the truth, I ſhall endeavour to prove, under ſeveral diſtinct propoſitions.

1. The *Father's election*, and the *Son's redemption*, are of the ſame extent, or relate to the ſame individual perſons, to all ſuch, and to none elſe: All the choſen people are redeemed, and all the redeemed are choſe to ſalvation, 'thro' the ſprinkling of the blood of Jeſus *r*.'

r 1 Pet. i. 2.

The

The life which Chriſt procured by his death, and which he applies by his Spirit, is by him beſtowed on thoſe very perſons whom the Father had given him: He ſaid of himſelf thus; 'That he 'ſhould give eternal life to as many as thou haſt 'given him *s*;' which words are reſtrictive and plainly limited to the elect, whom the Father gave to Chriſt, to redeem by his death: And thus election and redemption anſwer each other. Chriſt being made perfect, through ſufferings, brings the many ſons to glory, and preſents them to the Father, ſaying, 'Behold I and the children which God hath 'given me *t*.' Thoſe given to Chriſt, and brought to glory by him, are thoſe for whom he was made perfect through ſufferings, ſo exact an agreement is there between the Father's choice, and the Son's purchaſe: They both purſue the ſame intention, and each perſon does his part to make the ſame individual perſons happy. Hence it is ſaid, 'Who 'ſhall lay any thing to the charge of God's elect, 'it is God that juſtifies; who is he that condemns, 'it is Chriſt that died *u*?' Seeing Chriſt died for the elect, and God the Father juſtifies thoſe for whom Chriſt died, who ſhall condemn them, whom the Father has choſen, and the Son has redeemed, by his moſt precious blood?

Chriſt has told us, in expreſs terms, that 'he 'came down from heaven to do the will of him 'that ſent him,' which will he declared to be, that 'of all which he had given him, he ſhould loſe no-'thing, but ſhould raiſe it up at the laſt day *x*.' The reſurrection here ſpoke of ſhews, that they are perſons which the Father gave the Son to redeem, and preſerve to eternal life; none of which given and redeemed perſons can be loſt, becauſe it is the

s John xvii. 2. *t* Heb. ii. 10, 13. *u* Rom. viii. 33, 34.
x John vi. 38, 39.

Father's

Father's will that they ſhould not; and the Son came to fulfil that will, and has aſſured us, that all that the Father gives him ſhall come to him, and that he would caſt out none of them, but raiſe up every believer at the laſt day *y*. So exactly do the Father's election and the Son's redemption agree, with reſpect to the perſons choſen and redeemed.

This alſo plainly appears, from thoſe ſcripture paſſages; 'According as he hath choſen us in him; 'in whom we have redemption thro' his blood *z*:' They are evidently the ſame perſons who are firſt ſaid to be choſen, and then to be redeemed by the blood of Chriſt; ſo exactly commenſurate is the latter to the former. And we may obſerve, that there is not, here or elſewhere, the leaſt intimation that Chriſt's redemption either exceeds or falls ſhort of the Father's election, in one ſingle inſtance, or individual perſon. All who were choſen are redeemed, and all who are redeemed in time were choſen from eternity.

The ſame truth is ſignified in that ſcripture, 'That Jeſus ſhould die for that nation, and not 'for that nation only, but alſo that he ſhould gather 'together in one the children of God that were 'ſcattered abroad *a*;' even the elect people, diſperſed throughout the world. Theſe Chriſt was to draw to himſelf, by the virtue of his death, according to his own words; 'I, if I am lifted up (crucified) will draw all men to me *b*;' all thoſe who are the ſons of God by election, or, to uſe the apoſtle's phraſe, who are 'predeſtinated to the adoption of 'children *c*.'

The truth of the propoſition that the Father's election and the Son's redemption are of the ſame extent, or that Chriſt died for all choſen, and thoſe only who were given to him by the Father, I think,

y John vi. 37, 40. *z* Eph. i. 4, 7. *a* John xi. 51, 52.
b John xii. 32. *c* Eph. i. 5.

is

is fully proved by the ſcriptures alledged: The plain deduction and inference from which is, that Chriſt did not give himſelf to redeem all men, but a ſelect number only.

2. Chriſt's redemption is *abſolute*, *certain*, and *perfect*.

By its being abſolute and certain, I mean, that Chriſt's redemption did not depend upon any previous deſert in man; nor is the efficacy of it ſuſpended upon the free will of man, ſo as it ſhould be in his power to make it effectual, or ineffectual, as he pleaſes. This redemption is ſaid to be perfect, with reſpect to the end or effect of it, that is, the perfect happineſs of all the redeemed, who are freed from all ſin, and all the penal conſequences of it.

We have been often told, that Chriſt died *conditionally* for *all men*, but *abſolutely* for *no man*; that he procured reconciliation and remiſſion of ſins for all men, and yet it might have ſo happened, as that not one perſon ſhould have enjoyed either pardon or peace with God, ſeeing, as ſome ſay, Chriſt left it to men, to embrace or refuſe the atonement, as they pleaſed: But Chriſt himſelf aſſerts, that 'all that 'the Father gave him ſhall come to him *d*.' How low and mean a notion of redemption is it to ſay, that Chriſt made only a conditional purchaſe, and left it in the power of man to render it effectual, by believing, or to make it null and void by unbelief, as he would? How much this opinion tends to exalt the power and pride of the ſinner, and to depreciate the love and redemption of Chriſt, one would think muſt be evident to every intelligent perſon at the firſt view. That without faith no man can enjoy eternal redemption, is certain; but that Chriſt has left it to men to make void the ends of his death, and the intention of his redeeming love, as they pleaſe, is contrary to ſcripture, and all good ſenſe.

d John vi. 37.

Faith

Faith is not of a man's ſelf, it is *the gift of God* e; but it is alſo the purchaſe of Chriſt's blood, and is certainly wrought in the hearts of the redeemed by the Holy Spirit, on the account of the Father's election and Chriſt's redemption *f*; therefore it is ſtiled 'the faith of God's elect, obtained through 'the righteouſneſs of God our Saviour *g*.' Hence Chriſt ſaid, that 'his ſheep ſhall hear his voice *h*:' Chriſt ſpoke not doubtfully, but with certainty and reſolution; he did not ſay, they ſhall hear my voice, if they will; if not, I ſubmit my will and my work to their will and pleaſure. As Chriſt died for men, without aſking their previous conſent, ſo he makes them 'willing in the day of his power *i*,' and renders his redemption certainly effectual to all thoſe perſons, and for all thoſe ends, for which he gave himſelf. When it is ſaid, that 'Chriſt is entered 'into heaven for us, having obtained eternal re-'demption for us, by his blood *k*;' can any thing leſs be meant, than that Chriſt, having made a perfect and abſolute purchaſe of ſalvation, by his death, aſcended to heaven, to appear in the preſence of God for the redeemed, and to ſecure their actual and eternal enjoyment of that ſalvation? If it be ſaid, that Chriſt obtained redemption for all ſuch as will have it, it muſt be granted; but then none will have it, but ſuch as God makes willing, as he certainly does all his elect, and none elſe.

The ſcriptures ſpeak of the intention and effect of Chriſt's death, in the moſt abſolute and certain terms; 'When enemies we were reconciled to God, 'by the death of his Son, and ſhall much more be 'ſaved by his life *l*.' 'He died for us, that we ſhould 'live together with him *m*:' 'God hath appointed 'us to obtain ſalvation by Jeſus Chriſt *n*,' or actual-

e Eph. ii. 8. *f* Tit. i. 1. *g* 2 Pet. i. 1. *h* John x. 16.
i Pſal. cx. 3. *k* Heb. ix. 12, 24. *l* Rom. v. 10.
m 1 Theſſ. v. 10. *n* Ver. 9.

ly to enjoy it. What obſtacles lay in the way, Chriſt undertook to remove; whatever is neceſſary to fit the redeemed for glory, he will ſee accompliſhed, and never leave his ſheep, for whom he laid down his life *o*, nor part with them out of his hand, but will bring them all ſafe to heaven: He has given us his word for it, that they ſhall never periſh, but he will give them eternal life. Chriſt gave himſelf for us to redeem us from all iniquity, abſolutely, not conditionally, if we would; but he gave himſelf with reſolution to carry the work through, and make it effectual: This, I think, is plainly the ſenſe of my text.

I cannot forbear digreſſing ſo far, as to obſerve what a glorious redemption this is, worthy of him that contrived it, and of him that procured it, and infinitely ſuperior to that conditional redemption, which ſubjects the will and merits of Chriſt to the caprice and humour of ſinners, and repreſents him as a well meaning, but weak Redeemer, who intended to ſave all men, but could not accompliſh his deſign, by reaſon of mens not doing their part. According to our opponents, Chriſt's purchaſe reſpected his Father rather than men; it, as they ſay, procured God a right and power to ſave men on what conditions he pleaſed; ſo that when it is ſaid, that God was reconciled, it is only meant that he was reconcilable, and Chriſt did not procure ſalvation, but only a ſalvability; he was but a titular Saviour, a Saviour without ſalvation, and a Redeemer without redemption: Chriſt is only the remote cauſe, but man the immediate cauſe; Chriſt the potential, but man the actual cauſe of his own redemption: Is this honourable to Chriſt?

If Chriſt died conditionally for all men, to ſave them, provided they would believe and repent, the queſtion is, Whether he procured theſe conditions,

o John x. 28.

repen-

repentance and faith, for all men; if not, how ſhall they come by them? If he did, why do not all receive them? ſeeing 'Chriſt is exalted to be a Prince 'and a Saviour, to give repentance and remiſſion of 'ſins.' If he does not give them, is it either for want of power, or for want of will? How can he want power, who is 'God over all, bleſſed for ever;' and, as Mediator, 'has all power in heaven and earth com-'mitted to him? And if it proceeds from a want of will in Chriſt, that they do not receive them, how then did he intentionally redeem all men, if he withholds the conditions upon which it is ſuſpended? If it is ſaid, it was not agreed between the Father and the Son that theſe conditions ſhould be beſtowed on all men, then it was becauſe it was not the intention of the Father and the Son, that they ſhould receive them, and ſo be ſaved: And if it is ſo, then neither Father nor Son really intended that all men ſhould be redeemed and ſaved; for who has reſiſted their will? Whatever they intended to do ſhall be done. The matter is not left at uncertainties; Chriſt's redemption is abſolute, certain, and perfect: And hence it follows, that Chriſt did not die to redeem all men, ſeeing all men do not enjoy an abſolute, certain, and perfect redemption.

3. Chriſt's *ſuretyſhip* and *ſufferings* are of the *ſame extent*: Chriſt died to redeem all, and only thoſe whoſe debt he, as their ſurety, undertook to pay.

Chriſt is expreſsly ſaid to be the Surety of a better teſtament, or covenant *p*: But the queſtion is, whether Chriſt in only a Surety on God's part to us, as ſome affirm, or a ſurety on our part to God, as others aſſert? When God ſaid, 'ſacrifice and offering 'he would not;' or when he declared, that he would not accept the legal ſacrifices, as an atonement for the ſins of men, then Chriſt ſaid, 'Lo, I come, to 'do thy will, O God *q*;' *i. e.* I put myſelf in the

p Heb. vii. 22. *q* Pſal. xl. 8.

place of thy choſen people; and, according to thy will, I will ſuffer in their ſtead, be a ſacrifice for their ſins, pay their debt, and redeem them from death: For this end, 'God laid upon him the iniquity of us all; the chaſtiſement of our peace was 'upon him, and by his ſtripes we are healed *r*.' What other reaſon can be given why our ſins ſhould be laid and puniſhed upon Chriſt? or, why we ſhould be healed by his ſtripes, but his ſuretyſhip, or ſtanding in our place, room, and ſtead, and ſo ſuffering the juſt for the unjuſt, or giving his life a ranſom for many? On this account, we find God the Father reſtipulating to Chriſt that he ſhould 'ſee his ſeed, the travel of his ſoul, and ſhould be 'ſatisfied *s*.' There was an exact agreement between Chriſt's payment and purchaſe, between the price he paid, and the perſons he redeemed; he paid the full debt of all, for whom he was Surety, and he ſecures the eternal redemption of every one, for whom he made the payment. We could neither pay the debt which we had contracted, nor purchaſe the inheritance which we had forfeited, nor claim the promiſes which are 'yea and amen, only in 'Chriſt *t*:' It is therefore by means of his death, in our room and ſtead, that we 'receive the promiſe 'of the eternal inheritance *u*.'

The grand queſtion here is, For whom was Chriſt ſurety, whoſe debt did he pay, whoſe freedom did he procure? Let the event declare this; for certainly Chriſt did not die in vain, or purchaſe deliverance, and yet loſe the price he paid, or any part of the purchaſe he made; for that would be contrary to all the rules of juſtice and righteouſneſs. Who then are they that are delivered from the wrath to come, and ſhall inherit everlaſting life? Is this the lot of all men, or of ſome only? If of ſome only,

r Iſai. liii. 6. *s* Ver. 11. *t* 2 Cor. i. 20. *u* Heb. ix. 15.

ly, as matter of fact proves, then Christ was not the Surety of all men; he did not die to redeem all men, but some only. If Christ had been Surety of the covenant for all men, and had purchased grace and salvation for all men, then all men should certainly enjoy them *w*; for God could not break his covenant, nor suffer his faithfulness to fail.

If it is said, that Christ died to procure and establish a covenant of grace with all mankind, and that every man is born under this covenant, and that the works of nature reveal this covenant to all men, and call all men into it: I answer, that the scriptures no where speak of such an universal covenant of grace, procured by Christ, or made with men. If there was such a covenant subsisting, surely it should have been revealed and made known to all men; but multitudes of persons, yea nations, never had the knowledge of this covenant. God, at first, made a distinction between the seed of the woman, and the seed of the serpent, which has been kept up ever since *x*. The covenant was established with Abel, and Cain was rejected: Abel being slain, Seth was raised up, as the seed of the covenant; after him, Noah and his family were taken into covenant with God, and the old world rejected and destroyed: After that, God established his covenant with Abraham, Isaac, and Jacob, whilst Ishmael and Esau were excluded. And the Jews were God's covenant people; but the rest of the nations were suffered to walk in their own ways. And, to this day, there are great numbers, not only of persons, but of nations, who never heard of Christ, or the covenant of grace, and are they yet in or under this covenant? 'How shall they believe in him, of whom they have 'not heard *y*?' The works of nature, indeed, teach men many things concerning God, as a Creator, but

w Psal. lxxxix. 33, 34. *x* Gen. iii. 15. *y* Rom. x. 14.

not as a Redeemer: They diſcover his being, power, wiſdom, goodneſs, and providence; but not his ſaving grace and good pleaſure in Chriſt, nor Chriſt's merit, interceſſion, or government; nor can they inſtruct men in the nature of the covenant eſtabliſhed upon thoſe better promiſes, in the hands of a a Mediator *z*, or diſcover to them the perpetuity of thoſe promiſes, which are yea and amen in Chriſt Jeſus, or that eternal life compriſed in the covenant, but given only in and through the Son of God. Theſe things were hid from ages and generations, who cannot therefore be ſuppoſed, by the works of nature, to be called into the covenant of grace.—Moreover, if all men are brought under a covenant of grace, how could the apoſtle ſpeak of ſome 'ſtill 'under the law, and under the curſe *a*, children of 'wrath, and ſtrangers to the covenants of promiſe, 'without Chriſt, without hope, and without God in the world *b*,' eſpecially if Chriſt was the Surety of an univerſal covenant?

If Chriſt is the Surety of a covenant, which, though it includes an innumerable company, yet not all men, then he is not the Surety of all men, and conſequently did not die to redeem all men; for on what grounds can it be ſaid that he died for any more, or others, than thoſe for whom he is Surety? How could he be required to die, and ſatisfy divine juſtice for any men, otherwiſe than as he had voluntarily put himſelf in their room, and had undertaken to ſatisfy the demands of the law and juſtice of God on their behalf? If Chriſt was the Surety of an univerſal covenant, then he paid the debts of all men, made ſatisfaction for the ſins of all men, otherwiſe he would not have fulfilled his truſt, nor have been faithful either to God or man. And if he did ſatisfy for the ſins of all men, then, in juſtice, all men

z Heb. viii. 6. *a* Gal. iii. 10. *b* Eph. ii. 3, 12.

muſt

muſt be exempted from ſuffering for them, and ſo hell is diſpeopled at once, or elſe a double ſatisfaction would be required for the ſame ſins, which is as contrary to God's juſtice, as to have none at all. Upon the whole, ſeeing multitudes ſuffer the vengeance of eternal fire, for their own ſins, it is evident, that Chriſt was not the Surety of an univerſal covenant of grace, was not the Surety of all men: and hence the concluſion clearly and ſtrongly follows, and that he did not give himſelf to redeem all men.

4. Chriſt's *oblation* and *interceſſion* relate to the ſame perſons.

'He bore the ſins of many, and made interceſſion 'for the tranſgreſſors *c*.' For what tranſgreſſors? for thoſe whoſe ſins he bore. To offer for the ſins of the people, and to pray for them, were the two main parts of the prieſtly office, under the law, and of Chriſt's prieſtly office, as it is repreſented under the goſpel. 'It is Chriſt that died, who al-'ſo makes interceſſion for us *d*:' And again, 'We 'have an advocate with the Father, Jeſus Chriſt the 'righteous, who alſo is the propitiation for our 'ſins *e*.' The one anſwers the other: The interceſſion is founded upon the propitiation. There is no reaſon to think that Chriſt died for thoſe for whom he would not interceed, or that he interceded for any for whom he did not die; the ſcriptures apply both to the ſame perſons, or ſpeak of them as done both for the ſame perſons. There are ſome for whom we are *not to pray* f; and can we think that Chriſt prayed for them himſelf? What is Chriſt's interceſſion, but a preſenting to the Father that ſacrifice which he had offered for the ſins of men, with a deſire that they may enjoy the bleſſings purchaſed thereby. Chriſt has told us, 'That he did 'not pray for the world *g*,' therefore he did not die

c Iſai. liii. 12. *d* Rom. viii. 34. *e* 1 John ii. 1, 2.
f 1 John v. 16. *g* John xvii. 9.

for

for the world, as the word is taken, for all men; for if he had offered the ſacrifice for all, it would bear a plea for all; and we cannot conceive that Chriſt ſhould refuſe to interceed for any, whom he loved ſo well as to bleed and die for them. If it is ſaid, that Chriſt foreſaw the unworthineſs of the wicked world, and therefore reſolved not to pray for them, it may be alſo ſaid, that he foreſaw the unworthineſs of the wicked world, and therefore would not die for them; for what reaſon can be given why that wickedneſs and unworthinſs, which is ſuppoſed to hinder Chriſt's praying for them, ſhould not alſo hinder his dying for them.

But it may be ſaid, Chriſt prayed for thoſe that crucified him: He prayed for Jeruſalem, and therefore doth not limit his interceſſion to the elect. I anſwer, that thoſe for whom Chriſt prayed on the croſs, were afterwards converted, and ſo appeared to be of the number of God's choſen; and it cannot thence be proved, that he prayed for the forgiveneſs of all men: if he did or does, one of thoſe two abſurdities will follow, either that the Father does not *always hear Chriſt* h, or that all men ſhall be forgiven; both which are contrary to ſcripture. As to Jeruſalem, Chriſt's words relating thereto, are not properly a prayer, but rather an act of human compaſſion towards the miſerable. It is not to be thought that Chriſt would pray for what he knew could not be granted *i*; and he expreſly ſays, 'That 'the things of their peace were now hid from their 'eyes *k*.' Beſides, it might be their civil, not their eternal

h John xi. 42.

i Or, as ſome think, Chriſt refers to his prophetic office in thoſe words, 'O that thou hadſt known at leaſt in this thy day, 'the things that belong to thy peace, and how often would I 'have gathered thee,' *viz.* The tendency of my miniſtry was to ſhew the way of life and peace, but ye refuſed inſtruction. *Collat. Piſcat. cum Vorſtio*, p. 2, 94.

k Luke ix. 42.

eternal peace, which is ſpoke of; and then no argument can thence be drawn for Chriſt praying for the eternal ſalvation of any beſides thoſe given him of the Father.

If then it holds true, that Chriſt interceeds only for thoſe given him out of the world, and if he interceeds for all for whom he died, then he did not die for all men, ſeeing all men were not given to him by the Father; and he does not interceed for all men, not for the world, but for a peculiar number given him out of the world: A part given him out of the world, cannot mean the whole world; neither can the words of Chriſt, 'I pray not for the 'world *l*,' be reſtrained to the apoſtles, becauſe in the ſame prayer he ſays, 'Neither pray I for theſe 'alone, but for thoſe alſo who ſhall believe on me, 'through their word.' Chriſt's prayer then extends to all ſuch, as in time believe, and to none elſe: And therefore ſo does his death, ſeeing, as has been proved, his oblation and interceſſion relate to the ſame perſons.

5. Chriſt did not die to procure the remiſſion of *their* ſins, whoſe ſins he knew before-hand were irremiſſible; for that would have been, ſo far, to have died in vain. It would not have been to have done his Father's will, but to have acted in direct oppoſition to it, in purchaſing remiſſion for thoſe whoſe ſins can never be forgiven. 'The blaſphemy againſt 'the Holy Ghoſt ſhall never be forgiven to men *m*.' This Chriſt declared with his own mouth; and did he, after ſuch a declaration, die to procure the pardon of their ſins, who can never be forgiven? Far be it from us, to impute ſuch a weakneſs and abſurdity to the only wiſe God our Saviour. Does Chriſt forbid us to pray for the pardon of that ſin *n*, and yet did he ſhed his blood to procure the pardon of

l John xvii. 9, 20. *m* Matth. xii. 31. *n* 1 John v. 16.

thoſe

thoſe that were guilty of it? And if he did not die for them, then he did not die for all men.

It will, I ſuppoſe, be generally allowed, that the ſins of thoſe actually in hell, are irremiſſible, for 'there the fire is never quenched, and the worm dieth 'not *o*;' and out of that place there is no redemption. At the very time when Chriſt ſuffered, there were multitudes in that place of torment; and how abſurd is it to ſuppoſe, that Chriſt paid the price of redemption for millions, who, at that very inſtant, were ſuffering the vengeance of eternal fire for their own ſins? If it is ſaid, is it not as abſurd for Chriſt to pay the price of their redemption, who were actually in heaven at the time of payment, and ſo ſtood in no need of it? To this we may reply, that thoſe who were in heaven when Chriſt died, were admitted on the credit of that purchaſe, which he had undertook to make for them: but Chriſt could not die for the damned, upon any ſuppoſition of their deliverance and ſalvation; or by virtue of any engagement, on his part, to deliver them. But it may be urged, that Chriſt was to pay the price of the day and means of grace, and a poſſibility of their ſalvation; and this was as much due to God for thoſe in hell, as for any out of it: To this I anſwer diſtinctly; that it no where appears in ſcripture, that Chriſt ſtood engaged to purchaſe a day, and means of grace, and poſſibility of ſalvation for all men; and if ſo, the reaſon of his ſuffering for thoſe in hell ceaſeth. Beſides, it is plain, that many of the damned did never enjoy a day and means of grace; for 'God neglected and overlooked them, 'and ſuffered them to walk in their own ways *p*.' They lived without God in the world. The goſpel was hid from them, and by all their natural or acquired wiſdom, they knew not God *q*: what price

o Mark ix. 43, 44. *p* Acts xvii. 30. *q* 1 Cor. i. 21.

could

could Chriſt have to pay for ſuch? was he to pay for what they never had? In ſhort, Chriſt could not engage to procure a poſſibility of ſalvation for ſuch as could not poſſibly be ſaved, as Cain and Judas, and ſuch as committed the ſin againſt the Holy Ghoſt: and therefore he could not die to render ſalvation poſſible to all men.

The deduction from the whole is, that Chriſt did not intend, by his death, to reconcile and ſave all men, or to render the ſalvation of all men poſſible; ſeeing he well knew, that the ſalvation of ſome men was, when he died, impoſſible; and that they never had enjoyed a day or means of grace or ſalvation, nor had he undertaken to purchaſe it for them.

6. Thoſe for whom Chriſt died, are *exempted from condemnation*, and ſhall at laſt be preſented to God with exceeding joy.

The apoſtle Paul puts this queſtion, 'Who is he that condemneth, it is Chriſt that died *r*?' This is ſpoke indefinitely, and belongs to all for whom Chriſt died; for the apoſtle puts no guard or limitation upon it. Through Chriſt's blood 'there is 'redemption, the forgiveneſs of ſins according to 'the riches of God's grace *s*.' But if multitudes, for whom Chriſt's blood was ſhed, never enjoy that forgiveneſs, then it is not according to the riches of grace, nor indeed according to the ſtrict rules of juſtice. If any, and eſpecially if the greater part of thoſe, for whom Chriſt died, are, notwithſtanding, eternally condemned, how weak muſt the apoſtle's reaſoning be, and how groundleſs and vain his challenge? 'Who is he that condemneth? it is Chriſt 'that died *t*.' On the other hand, if Chriſt's death exempts all men from condemnation, for whom he died, then his reaſoning is juſt and ſtrong: but then it

r Rom. viii. 34. *s* Eph. i. 7. *t* Rom. viii. 34.

it will thence follow, that he did not die for all men, ſeeing ſo many are eternally condemned.

Chriſt ſhall ſee the travel of his ſoul, and ſhall be ſatisfied, and ſhall hereafter preſent the redeemed to the Father, with exceeding joy; ſaying, 'Behold I 'and the children which God hath given me *u*.' Now, if Chriſt gave himſelf for all, and only a remnant are ſaved, what ſatisfaction, what joy, can he have, in preſenting them to his Father? Inſtead of ſaying, 'Here am I, and the children whom thou 'haſt given me, the whole world redeemed by my 'blood;' may we not rather apprehend him ſaying, 'Behold, here is a handful, a ſmall part of thoſe 'whom I died to redeem; the reſt are loſt, though 'it was, O Father, thy will and my intention to 'ſave them all, yet their will prevailed againſt thine 'and mine, and my blood was ſhed for the greater 'number in vain.' Could this be agreeable to Chriſt? would this be his ſeeing the travel of his ſoul, and being ſatisfied? what joy could attend the preſenting a ſmall part of the redeemed to the Father? But if all for whom Chriſt died ſafely arrive in glory, then Chriſt may be abundantly ſatisfied, and joy may run through the whole celeſtial court. It will be a joy to the Father who choſe them, to the Son who redeemed them, to the Holy Spirit who fitted them for heaven, to the holy angels who miniſtred to them, and to the ſaved themſelves, that they are all there; not one loſt or miſſing: and this, according to the ſcriptures, will be the real event, and true ſtate of the caſe.

The plain deduction or inference from theſe premiſes, is this; that Chriſt did not intend, by his death, to redeem all men; for then he could not with ſo much joy preſent to the Father only a part of them, as the travel of his ſoul, or purchaſe of his blood.

The

u Heb. ii. 13.

The reſt of the propoſitions to be laid down and confirmed, I muſt refer to my next diſcourſe; and I ſhall now conclude with this one ſhort reflection upon the whole: That the doctrine which tends moſt to debaſe man and exalt Chriſt, to take away boaſting from us, and to ſet forth the glory of God, that is the true doctrine of Chriſt's redemption: for to this end is he made redemption to us, 'That he that glories, may glory in the Lord *x*.'

SERMON II.

TITUS ii. 14.

Jeſus Chriſt gave himſelf for us, that he might redeem us from all iniquity, and purify to himſelf a peculiar people, zealous of good works.

THE goſpel doctrine of our redemption by Chriſt, tends much to the glory of God, and the happineſs of man; it is the admiration of angels, and the envy of devils. Satan, provoked to the laſt degree, to ſee men delivered out of his kingdom of darkneſs and miſery, has left no means unattempted, to render that redemption ineffectual, as to the application of it; the purchaſe of which he could not prevent: for this end he has raiſed up ſome to deny the diety of the Redeemer, and to place him in the rank of mere creatures, that ſo they might make

x 1 Cor. i. 31.

void his merit and ſatisfaction; and, ſo at one blow, deſtroy all real redemption by Chriſt, pluck the crown from his head, and lay our hopes of happineſs expiring with the merit and honour of the Saviour. Others, who do not deny Chriſt's merit and ſatisfaction, preclude themſelves from the benefit thereof, by ſetting up a depraved and falſe medium of application inſtead of the true one: and here Satan has put men upon running into two dangerous extremes; ſome place faith in a perſuaſion of the love of Chriſt, and of their intereſt in redemption by him: others reſt in that faith, which only receives Chriſt as the true Meſſiah, or the Saviour that was to come into the world: and thus the devils believe and yet tremble at the thoughts of their future doom. There is a third ſort, with whom is my preſent concern, who, in extending Chriſt's redemption to all men, repreſent it as precarious and uncertain to all, and certainly ineffectual to the greater part of mankind, ſeeing ſuch multitudes fall ſhort of perſonal redemption and ſalvation. I might mention a fourth ſort, who from the doctrine of univerſal redemption, draw a confident, though groundleſs concluſion, that they ſhall be ſaved whatever their faith or practice be, forgetting or denying my text, which aſſerts, that 'Chriſt gave himſelf to 'redeem from all iniquity, and purify to himſelf a 'peculiar people, zealous of good works;' and that therefore ſuch as allow themſelves in evil works, indulge iniquity, and are not purified, have no claim to redemption by Chriſt. By what has been ſaid it appears, how Satan has been endeavouring to ſubvert our redemption, by his attempts upon the author of it, Chriſt; the inſtrument of its application, faith; and by miſleading us, as to the objects or extent of it. It concerns us therefore to be ſober and vigilant, leſt our great adverſary prevails againſt us,

in

in any of the forementioned methods, to be injurious to the Redeemer and to our own ſouls.

To eſtabliſh, what I take to be, the true doctrine of redemption, That Chriſt gave himſelf to redeem and ſave a choſen and peculiar number only, ſeveral arguments were formerly offered; it was proved, that election and redemption are of the ſame extent, or do relate to the ſame individual perſons; and that therefore, ſeeing all are not choſen, all are not redeemed: Chriſt's redemption is abſolute and certain; he cannot fail nor miſs of the end and deſign of his death; and therefore the end and deſign of it was not to redeem and ſave all men, ſeeing all men are not redeemed and ſaved. Chriſt's ſuretiſhip and ſufferings are of the ſame extent; the former being the ground of the latter: but Chriſt is not the ſurety of all men; and therefore he did not ſuffer and die for all men. The oblation and interceſſion of Chriſt relate to the ſame perſons; ſeeing then he does not interceed for all men, he did not die for all men: Nor is it to be ſuppoſed that Chriſt died to procure the remiſſion of their ſins, whoſe ſins were irremiſſible; ſuch as the ſins of the damned, and the ſin againſt the Holy Ghoſt; therefore he did not die for all men: he did not die to procure remiſſion for thoſe actually in hell at the time of his death, or of thoſe on earth, concerning whom his own lips had declared that they ſhould never be forgiven, neither in this world, nor in the world to come. I further argued, that the redeemed are exempted from condemnation, and ſhall be preſented to God with exceeding joy; but all men are not exempted from condemnation; nor ſhall all men be preſented to God with exceeding joy: therefore Chriſt did not give himſelf to redeem all men, but a ſelect and choſen number only. Theſe things were more largely inſiſted on in my preceding diſcourſe, under ſix diſtinct propoſitions: I now proceed to a ſeventh.

7. There is a ſtrict and inviolable connexion between *Chriſt's ſufferings* and his *ſaving benefits*. All thoſe for whom Chriſt died, ſhall be ſaved by his death; every perſon ſhall enjoy eternal redemption, for whom Chriſt obtained it.

As God gives, ſo Chriſt purchaſed grace and glory, for all the redeemed; therefore, 'if when we 'were enemies, we were reconciled to God, by the 'death of his Son; much more being reconciled, 'we ſhall be ſaved by his life *a*.' Chriſt will perfect his work; and the ſame perſons who were reconciled by his death, ſhall be brought to eternal ſalvation by his life. His interceſſion in heaven ſecures the eternal ſalvation of all thoſe for whom he gave himſelf an atoning ſacrifice, to reconcile them to God. The purchaſe and application of redemption are of the ſame extent.

Our opponents, directly contrary to the cited ſcripture, teach, that multitudes of thoſe who were reconciled to God by Chriſt's death, yet ſhall not, or will not be ſaved by his life. What then becomes of the apoſtle's argument for the certainty of mens ſalvation, drawn from Chriſt's dying for them, if many for whom he died may, and muſt come ſhort of ſalvation; if when Chriſt had reconciled them by his death, they ſhall not certainly be ſaved by his life? 'If when we were enemies, we were reconciled to God, by the death of his Son, much more '(ſays the apoſtle, much leſs, ſay our opponents) 'ſhall we be ſaved by his life.' If Chriſt paid the price of redemption when we were enemies, and atoned God, much more, God being atoned, and a ſufficient price of our redemption being paid, ſhall our eternal ſalvation be ſecured by Chriſt's life in heaven, where he appears, in the preſence of God for us, and pleads the merits of his death for their ſalvation, whom he reconciled to God thereby. He is

a Rom. v. 10.

is too wiſe, and too kind to thoſe who were the travel of his ſoul, to loſe any of them. Hence he ſaid, 'Father, I will (I claim it as my due) that 'thoſe whom thou haſt given me may be with me 'where I am; that they may behold my glory *b*.'

Would any wiſe man pay down a valuable conſideration for that which he had no aſſurance he ſhould enjoy, or rather, which he knew beforehand he ſhould never enjoy. But ſo it ſeems Chriſt, the wiſdom of the Father, muſt be ſuppoſed to do, rather than infringe upon free-will, and man's ſovereign power in his own ſalvation. However, according to the ſcriptures, Chriſt did not die in vain; there is a certain connexion between reconciliation and ſalvation: Chriſt's chaſtiſement, and their peace for whom he ſuffered; his ſtripes, and their healing for whom he was wounded, are inſeparably joined together. 'The chaſtiſement of our peace was up-'on him, and by his ſtripes we are healed *c*,' ſaid the prophet: But according to our opponents, our peace and healing do not certainly follow Chriſt's chaſtiſement and ſtripes. Now, whether God or man is to be believed, let every one who is impartial judge. It is farther written, 'By his knowledge ſhall my 'righteous ſervant juſtify many, for he ſhall bear 'their iniquities *d*.' Such are juſtified by Chriſt, whoſe iniquities he bore; that is, ſuffered and ſatisfied for in his death: To this agree thoſe words of the apoſtle, 'He was delivered for our offences, 'and raiſed again for our juſtification *e*.' What a ſtrict connection is there all along, between Chriſt's ſufferings, and his ſaving benefits? and how are the ſame perſons pointed out, as enjoying the ſalutary effects of Chriſt's death, for whom he ſuffered it?

The apoſtle argues, that 'he who ſpared not his 'own Son, but gave him up for us all, ſhall with

b John xvii. 24. *c* Iſa. liii. 5. *d* Ver. 11.
e Rom. iv. 25.

'him freely give us all things *f*:' That is, all ſuch for whom Chriſt died, ſhall enjoy all the ſaving benefits and fruits of his death, ſuch as effectual calling, juſtification, and eternal glory, before-mentioned. God having given up his Son to die for us, will with him give us freely the means of grace, grace itſelf, and the heavenly glory *g*. For that love to our perſons which inclined God to give his own Son, the Son of himſelf, of his own nature, will alſo diſpoſe him to give all inferior bleſſings, for a double reaſon; partly becauſe this Son was too great and precious a gift to be loſt or given for nothing, to be given to ſuch ſufferings as he endured, and yet loſe millions of ſouls redeemed by his blood; and alſo becauſe juſtice required, that when the Son had paid the price of redemption, he ſhould enjoy the purchaſe, or things purchaſed, even thoſe for whom God gave him up: And in order thereto, God will give them all things neceſſary to their ſalvation *h*. The argument from the cited ſcripture lies thus; If God, having given up his Son to die for us, will with him freely give us grace and glory, then there is an inſeparable connexion between Chriſt's ſufferings, and his ſaving benefits: but God freely, and without any condition gave us Chriſt, and with him all things; therefore there is an inſeparable connexion between Chriſt's ſufferings, and his ſaving benefits, between his being given up for us, and the giving of all things (grace and glory purchaſed by Chriſt) to all thoſe for whom he died.

f Rom. viii. 32. *g* Ver. 30.

h One of the antients upon theſe words thus expreſſeth himſelf. "He excepts nothing who is the author of all; art thou afraid of thy judge? conſider who he is, namely, Chriſt, to whom the Father has committed all judgment: Can he damn thee, who redeemed thee by his death, for whom he offered himſelf, and whoſe life he knows to be the reward of his death? will he not ſay, What profit is there in my blood, if I condemn him whom I have died to ſave?" Ambroſ. lib. 1, de Jacob & vitâ beatâ. cap. 6.

All

All the parts of the argument Chriſt himſelf has given us in one diſcourſe, leaving it to us to put them together. Chriſt firſt deſcribed the perſons for whom he died, in theſe words, 'I lay down my 'life for the ſheep *i*.' He next declared the certain effect of his laying down his life for them; 'they 'hear his voice and follow him *k*:' And then he draws the concluſion, 'I give to them eternal life, 'and they ſhall never periſh.' Thoſe for whom Chriſt laid down his life, in time hear his voice, and follow him, and ſhall enjoy eternal life, as the fruit and purchaſe of his death for them. And thus from Chriſt's own words, the truth of our propoſition appears; that there is an inviolable connexion, between Chriſt's ſufferings and his ſaving benefits, and that all thoſe for whom Chriſt died, ſhall certainly be ſaved.

This truth may be confirmed by other ſcripture teſtimonies: As for inſtance, from what is ſaid of Chriſt, that 'he died for us, that whether we wake 'or ſleep we ſhould live together with him *l*.' This was Chriſt's intention and deſign, that all thoſe for whom he died ſhould live with him in glory: either then Chriſt muſt be diſappointed, or elſe they muſt for ever live with him for whom he died. Chriſt gave his 'fleſh for the life of the world *m*;' and he giveth life to the ſame world *n*. The purchaſe, and the application of ſalvation are ſpoke of, with the ſame certainty, and in the ſame extent: There is not the leaſt intimation, that he purchaſed ſalvation for all, but applies it only to ſome; the ſame world for whom he died, to that world he gives life; but he does not give life to *all* men; therefore by the *world*, Chriſt did not mean all men, but all thoſe throughout the world, who believe on him, for whom he gave his fleſh, to purchaſe their life.

i John x. 15. *k* Ver. 27. *l* 1 Theſſ. v. 10.
m John vi. 51. *n* Ver. 33.

We

We are aſſured, that 'God was in Chriſt reconciling the world unto himſelf, not imputing their treſpaſſes to them; for he has made him to be ſin for us, who knew no ſin, that we might be made the righteouſneſs of God in him *o*.' Here we may obſerve, that thoſe whom God reconciles to himſelf, are thoſe to whom he does not impute their treſpaſſes; thoſe to whom God does not impute their treſpaſſes, are thoſe for whom Chriſt was made ſin; thoſe for whom Chriſt was made ſin, are thoſe who are made the righteouſneſs of God in him: Therefore, the non-imputation of ſin, and the imputation of righteouſneſs, belong to all, and only thoſe for whom Chriſt was made ſin, and whom God was in him reconciling to himſelf.

We are told, that Chriſt, 'by his own blood, entered in once into the holy place, having obtained eternal redemption for us *p*;' that his blood purges our conſciences from dead works; and that by means of his death, they which are called receive the promiſe of an eternal inheritance. If Chriſt's death obtained eternal redemption, if it purges the conſcience, and ſecures the eternal inheritance, then there is a ſtrict connexion between Chriſt's ſufferings and his ſaving benefits; but the former is true, and therefore ſo is the latter. Chriſt's death is not as a medicine laid up in a box, for ſuch as may happen to make uſe of it; but it is effectually and certainly applyed to all for whom it was prepared: 'By his ſtripes we are healed *q*;' all that the Father hath given me ſhall come *r*,' ſaith Chriſt. If he obtained eternal redemption for us, then all thoſe for whom he obtained it, do and ſhall enjoy that redemption; otherwiſe it is ſo far from being eternal redemption, that it is no redemption at all.

o 2 Cor. v. 19, 21. *p* Heb. ix. 12, 14, 15. *q* Iſa. iii. 5. *r* John vi. 7.

If

If it be ſaid, that Chriſt obtained eternal redemption for all, conditionally, but not abſolutely; the queſtion is, whether Chriſt purchaſed this condition for them or not; if he did, then they muſt certainly enjoy it: If he did not purchaſe this condition, how did he obtain eternal redemption for them? Or how ſhall they come by this condition; as for inſtance, faith, ſeeing that is not of a man's ſelf *s*? nor is this way of enjoying this redemption, or the redemption itſelf, ſo much as revealed, and made known to multitudes of men; 'and how ſhall they 'believe in him of whom they have not heard *t*?' Remiſſion of ſins is ſo great a part of redemption, that it is put for the whole of it, when it is ſaid, 'In whom we have redemption, through his blood, 'the forgiveneſs of ſins *u*.' The latter, forgiveneſs of ſins through Chriſt's blood, is here meant, by our being redeemed by his blood. If then we have the forgiveneſs of ſins included in, or flowing from redemption by Chriſt's blood, then all thoſe who were redeemed by his blood, have alſo forgiveneſs of ſins, and conſequently either all are pardoned, or all were not redeemed, ſeeing redemption neceſſarily includes forgiveneſs, or there is an inviolable connexion between them; which is the aſſertion I am proving. If this is diſallowed, how ſhall we ſecure the honour of God's wiſdom, the ſincerity of his love, or maintain the value of Chriſt's death, or God's equity and righteouſneſs? Was Chriſt's blood ſhed for all men, and yet are only ſome ſaved? Could Chriſt die at uncertainty, whether he ſhould have a ſeed or no, or how great or ſmall it ſhould be, or whether the divine love ſhould enjoy all, or half, or a fourth part of its objects, as it muſt be, if it depends on the free and uncertain will of man, whether the redeemed ſhall be actually ſaved, or not?

s Eph. ii. 8. *t* Rom. x. 14. *u* Eph. i. 17.

God

'God ſent forth his Son, made under the law, to re-'deem them that were under the law, that we might 'receive the adoption of ſons:' This, in the purchaſe of it, we received in Chriſt's death, and therefore we are ſaid to be ſons, before converſion; 'Becauſe 'you are ſons, God has ſent forth the Spirit into 'your hearts, crying, Abba, Father *w*.' The application anſwers the purchaſe, and actually follows upon it. Chriſt redeemed thoſe for whom he died from bondage, and procured for them the glorious privilege of being the ſons of God; and being thus made ſons, as to the price paid for it, the Father grants the thing purchaſed, and beſtows the Spirit of adoption on the redeemed people. Now, do all enjoy this Spirit of adoption? Can all men cry, Abba, Father, or go to God with a filial frame, under the gracious influences of the Holy Spirit? If not, as is moſt true, then Chriſt did not die for all men, to redeem them from the curſe, and make them ſons, ſeeing there is ſuch an inſeparable union between redemption and adoption.

Becauſe this argument is ſo concluſive and deciſive, let us enter a little deeper into it, and more firmly eſtabliſh it, by ſhewing the grounds and reaſons of this ſtrict connexion between Chriſt's ſufferings, and his ſaving benefits.

(1.) Chriſt's death had in it the nature of a *price* of redemption. We are told, in ſcripture, that 'we are bought with a price *x*;' and what that price was, we elſewhere read, when mention is made of the church of God, which he 'purchaſed with his own blood *y*;' and when it is declared that we were not 'redeemed with corruptible things, as ſilver and 'gold, but with the precious blood of Chriſt *z*.' It is the blood of Chriſt, which in this buſineſs has

w Gal. iv. 4, 5, 6. *x* 1 Cor. vi. 20. *y* Acts xx. 28.
z 1 Pet. i. 18, 19.

that

that uſe, which ſilver and gold has in the redeeming of captives; as one *a* has obſerved. It is called, in ſcripture, ἀντίλυτρον, a price of redemption for the delivery of another. Now, if Chriſt paid a price of redemption for all, then, according to the rules of juſtice, all muſt be dilivered, otherwiſe Chriſt had not his due: If then all are not delivered, Chriſt did not pay this price of redemption for all men, ſeeing all for whom he paid the price do and muſt enjoy the thing purchaſed. He who is righteous in all his ways, cannot be unrighteous to his own Son, in with-holding what hehad bought with his precious blood.

(2.) That *love* which cauſed God to give his Son, and which cauſed Chriſt to give himſelf to redeem ſinners, cannot loſe or be deprived of vaſt numbers of perſons, on whom it had fixed, and for whom it gave a ranſome, and therefore all the redeemed muſt be ſaved; and if all were redeemed, then all muſt be ſaved, for God will not loſe the objects of his love.

But it may be objected, the conſequence drawn from the divine love doth not follow, ſeeing God and Chriſt loved all men, and intended their ſalvation only conditionally, provided they would believe, but left that to themſelves, as being in their own power: I anſwer; then God and Chriſt left it in the power of their enemies, whether they ſhould have any objects of their love or not; for as many never do or will believe, ſo the reſt might not have done it, and then both Father and Son had loved in vain, and Chriſt had died in vain; and, according to the objectors, God is brought down to a mean dependance upon his creatures, unworthy of his ſovereign power and grace; and God's ſatisfaction and honour are put into the power, or ſubjected to the pleaſure of fooliſh and diſobedient men *b*. But if God had

a Dr. Owen againſt Biddle, p. 464. *b* Titus iii. 3.

ſuch

ſuch a love to all men, why did he not keep their ſalvation in his own hands, and ſecure it to them all? Could not the ſame love which gave Chriſt for all, have ſecured the happineſs of all men, if indeed it did give him for all, and would act like itſelf, or according to this large extent of its objects? But, moreover, where does the ſcripture repreſent the love of God as conditional? Is it not ſaid to be free, and from everlaſting, and the ſpring of all the good that is wrought in or done to men? They are 'ſaved 'and called, not according to their own works, as 'previous conditions, but according to God's pur-'poſe and grace given them in Chriſt Jeſus, before 'the world began *c*;' which is very contrary to that conditional love, mentioned in the objection.

(3) The *Father*'s love to Chriſt renders it neceſſary that all ſuch ſhould enjoy ſalvation, for whom Chriſt, by his death procured it. Would not a kind father, among men, certainly give to his child what he had lawfully and fully purchaſed? and ſhall not the great God give to his Son all the travel of his ſoul, all the purchaſe of his blood? Did Chriſt ſo love multitudes as to ſatisfy the juſtice of God for their ſins, and obtain eternal glory for them? and ſhall his Father, who loves his Son, and gives all things into his hands *d*, permit his loſs of a great part of the travel of his ſoul, and the purchaſe of his blood, as it actually comes to paſs, if Chriſt loved and died for all men, and yet ſo great a number of them periſh? How can this be conſiſtent with the Father's love to Chriſt, any more than it is with Chriſt's love towards thoſe for whom he died? Such a failure and loſs ſeems to argue a great defect in the love of God to his Son, as well as a want of it to men; and carries in it an appearance of feebleneſs, dependance, and changeableneſs, no ways becoming

c 2 Tim. i. 9. *d* John iii. 35.

the

the perfections of the great God, particularly his ſovereignty, power, and infinite love, ſo much celebrated in ſcripture, and admired by the ſaints in all ages.

Upon the aforeſaid grounds, with others that might have been mentioned, it appears, that there is a ſtrict connexion between Chriſt's ſufferings, and his ſaving benefits; or that it is reaſonable to believe that all thoſe who were reconciled to God, by the death of his Son, ſhall certainly be ſaved by his life. And from this propoſition, thus eſtabliſhed, the inference is very plain and ſtrong, that Chriſt did not ſuffer and die to redeem all men, but a peculiar number only, who ſhall certainly be ſaved.

8. Chriſt died only for them for whom he purchaſed all the *means neceſſary* to their *enjoyment of ſalvation;* particularly faith and repentance, and the Holy Spirit, the Author of each of them.

Some may wonder to hear of the purchaſe of the Spirit, who is a free Spirit, and works all things according to his own will; and it may be thought that he is not therefore to be bought any more than Chriſt was. But whatever ſome may think, the miſſion, and the work of the Holy Spirit are, in ſcripture, ſpoke of; as the fruit and effects of Chriſt's death; as when he ſaid, 'Nevertheleſs, I 'tell you the truth, if I go not away the Comforter 'will not come; but if I depart, I will ſend him to 'you; and, when he is come, he will reprove the 'world of ſin, of righteouſneſs and judgment *e*.' By *going away* and *departing*, Chriſt meant his death, with what followed it: This death was neceſſary to the coming of the Spirit, to convince and convert ſinners, and to comfort believers. The caſe ſtood thus: All men, by nature, were under the law, and under the curſe, in a ſtate of ſin and miſery, by reaſon of ſin; the firſt covenant had in it no promiſe,

e John xvi. 7, 8

either of repentance or pardon, or of the Holy Spirit, to work the one, or apply the other, being made with a perfect man, who needed none of them; and fallen man could not receive theſe fruits of divine love, but by virtue of the new covenant, which was to be confirmed by the blood of Chriſt, which blood alſo purchaſed all the ſaving bleſſings of it, ſatisfied juſtice, removed the curſe, and procured eternal life for the redeemed, and all that was previouſly neceſſary to the enjoyment of it. The church was purchaſed by the blood of Chriſt, and is made a church by the Holy Spirit *f*; who, according to the order and method of ſalvation, is engaged to renew and fit for heaven all, and only thoſe, whom Chriſt, by his blood, redeemed from miſery, and entitled to glory. Accordingly we read, that Chriſt redeemed them that were under the law, by being made under the law for them, or by enduring its curſe and penalty, in his death; which alſo procured the adoption of children for us, and the Holy Spirit to work a filial diſpoſition in us. God ſent his Son to redeem us; and, by virtue of that redemption, his Spirit, to renew us *g*. We receive the promiſe of the Spirit through faith *h*: The miniſtration of the Spirit belonged not to the law, but to the goſpel, which is called faith. Chriſt, by his accurſed death, redeemed his people from the curſe, and procured the promiſed Spirit, the attendant of the goſpel diſpenſation *i*. On this account, the apoſtle aſks, 'Received 'you the Spirit by the works of the law, or by the 'hearing of faith *k*?' It is by virtue of the goſpel covenant, ratified by the blood of Chriſt, that the promiſe of the Spirit, or the promiſed Spirit, is received. "If (as one *l* obſerves) the blood of Chriſt had not been ſhed on the croſs, the Spirit had not been poured out from heaven; the effuſion of the

f Acts xx. 28. *g* Gal. iv. 6. *h* Chap. iii. 14. *i* Ver. 13.
k Gal. iii. 2. *l* Dr. Bates's Works, p. 223.

one,

one, was the cauſe of the effuſion of the other." And as we obtain the Spirit, ſo we obtain faith through Chriſt, for his ſake, or on account of his purchaſe of it. Faith is obtained through the righteouſneſs of God our Saviour *m*; it is on the behalf, or for the ſake of Chriſt, that it is given to men to believe *n*: This gift was procured by the blood of Chriſt, who therefore is called 'the author and the 'finiſher of our faith *o*.' If Chriſt is the author of our faith, he muſt be the purchaſer of it; for he gives nothing to us but what, by his merits, he purchaſed for us. Chriſt, by his death, having procured all ſpiritual bleſſings for his people, and repentance, among the reſt, is exalted to give it; he is a 'Saviour to give repentance and remiſſion of 'ſins *p*:' Theſe both flow from him as a Saviour, and therefore as a ſufferer, as one that purchaſed them by his precious blood; and we are ſanctified through the offering of the body of Jeſus *q*.

It is, on all hands, agreed, that without faith and repentance men cannot be ſaved: But whence do theſe flow, and how do they come by them? Either men have a natural power to repent and believe, or elſe faith and repentance are, as the ſcriptures ſpeak, the purchaſe and the gifts of Chriſt; if they are the purchaſe and gifts of Chriſt, then Chriſt, by his death, did not purchaſe ſalvation conditionally, if men of themſelves, or by their own power, would repent, and believe. He purchaſed ſalvation abſolutely and perfectly, and all the neceſſary means of it, ſo as men ſhall repent and ſhall believe: and if this is true, then the conditional ſalvation, which, ſome aſſert, is a mere fallacy; and the redemption of all men by the death of Chriſt is not true, ſeeing all men do not receive from Chriſt the gifts of faith

m 2 Pet. i. 1. *n* Phil. i. 29. *o* Heb. xii. 2. See Dr. Owen upon the ſame place. *p* Acts v. 31. *q* Heb. x. 10.

and repentance, as they ſhould do, if he had purchaſed them for all men.

Our opponents *r*, indeed, deny that Chriſt, by his death, procured faith and repentance: in maintenance of which opinion they alledge the following reaſons.

(1.) They urge, that Chriſt wanted neither power nor will to work them in the hearts of men; to which I anſwer, that it might as well have been ſaid, that Chriſt did not obtain eternal redemption for us, ſeeing he wanted neither power nor will to redeem us. The power and will of Chriſt, in this matter, are to be conſidered as acting according to the oeconomy *s*, and the method of ſalvation agreed upon between the divine Perſons. Chriſt ſays, that he could do nothing of himſelf *t*; that is, beſide, or beyond, or contrary to the will of the Father: now it evidently was the will of the Father, that in 'bring-'ing many ſons to glory, the captain of our ſalvati-'on ſhould be made perfect thro' ſufferings,' and that by the effuſion of his blood, he ſhould obtain for us eternal redemption, and therefore all things included in it.

(2.) It is alledged, that to make Chriſt procure both the promiſe and the condition, by the ſame act and paſſion, is to turn the conditional covenant into one that is abſolute; I anſwer, if that turn makes it conformable to God's covenant, it is ſo much the better. God ſays, 'This is the covenant that I will 'make; I will put my laws into their mind, and 'write them in their hearts; and I will be to them 'a God, and they ſhall be to me a people: All ſhall 'know me, from the leaſt to the greateſt; for I will 'be merciful to their unrighteouſneſs, and their ſins

r Dr. Whitby on the Five Points, p. 110.

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'and iniquities will I remember no more *u*.' Let our opponents tell us, where we ſhall, in this account, find the condition of the covenant, on man's part. Suppoſing ſome things are required, in order to the enjoyment of other things, where is the abſurdity for Chriſt to render the promiſed bleſſing certain, and to ſecure what is called the condition of enjoying it? 'Without holineſs no man ſhall ſee 'the Lord *w*; and bleſſed are the pure in heart, for 'they ſhall ſee God *x*.' Did Chriſt then change the nature of the covenant, by giving himſelf to redeem his people from all iniquity, and to purify them unto himſelf?

(3.) It is ſaid, that Chriſt's ſacrifice was not intended to procure any other benefit, but the removal of guilt. I wonder then how Paul could ſay, that by means of Chriſt's death, they who are called receive the promiſe of *eternal inheritance* y; is that no more than the removal of guilt? How did Chriſt's blood purchaſe the church? did it only pay their old debt, and turn them looſe to get to heaven, as well as they could of themſelves?

(4.) It is ſaid, that Chriſt's purchaſe of faith and repentance is repugnant to the nature of theſe graces. It might as well have been ſaid, that Chriſt's purchaſe of forgiveneſs is repugnant to the nature of forgiveneſs. If Chriſt has purchaſed the foremention graces, then God is obliged to confer them, ſays the objector; and where is the harm of that? Has not God obliged himſelf to give Chriſt a ſeed, and that 'he ſhall ſee the travel of his ſoul, and ſhall 'be ſatisfied; and that he will divide him a portion 'with the great, and that he ſhall divide the ſpoil 'with the ſtrong *z*?

How weak are theſe objections againſt our poſition? That Chriſt purchaſed grace, as well as eter-

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y Heb. ix. 15. *z* Iſa. liii. 11, 12.

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nal life, by his death. Wherein is it contrary to the nature of faith or repentance, that Chriſt ſhould purchaſe them, 'ſeeing faith is not of a man's ſelf *a*, 'and repentance is the gift of Chriſt *b*?' Why may he not purchaſe them, as well as give them? Is there any thing in them too great or too ſmall for Chriſt to purchaſe? But ſo dark and ſenſeleſs an objection, as the laſt above-mentioned, deſerves no further notice, nor indeed that regard which has been had to it.

The objections of our opponents being thus fairly anſwered, our propoſition ſtands firm and true, that Chriſt purchaſed all the neceſſary means of ſalvation, for all thoſe for whom he died; from whence this concluſion may be drawn, that Chriſt did not die for all men, ſeeing he did not purchaſe the neceſſary means of ſalvation for all men.

9. The attainment of the *end* and *deſign* of Chriſt's redemption, is highly pleaſing both to Chriſt and to his Father.

The prophet Iſaiah repreſents God ſaying, 'Behold my elect in whom my ſoul delights *c*;' and, by a voice from heaven, when Chriſt was entered upon his work, he ſaid, 'This is my beloved Son, 'in whom I am well pleaſed *d*;' and when Chriſt actually offered up himſelf a ſacrifice to God, it is ſaid to be of a 'ſweet ſmelling ſavour *e*.' God was ſo well pleaſed with Chriſt's performance, that 'he 'raiſed him from the dead *f*, received his human 'nature into heaven *g*, crowned it with glory and 'honour *h*, and placed him at his own right hand *i*, 'and gave him a name that is above every name *k*; 'appointed him a kingdom *l*, and made him Lord 'and Judge of all *m*; ſent the Spirit to glorify him

a Eph. ii. 8. *b* Acts v. 31. *c* Iſai. xlii. 1. *d* Matth. iii. 17. *e* Eph. v. 2. *f* Heb. xiii. 20. *g* 1 Tim. iii. 16. *h* Heb. ii. 9. *i* Chap. xii. 2. *k* Phil. ii. 9. *l* Luke xxii. 29. *m* Acts ii. 36.

'in

'in the world *n*, required all the angels of God to 'worſhip him *o*, and all men to honour the Son, 'even as himſelf *q*.' All which things ſhew how ſatisfactory and pleaſing Chriſt's work of redemption was to God the Father. But this ſatisfaction could not ariſe from Chriſt's ſufferings abſolutely conſidered; for he, who does not willingly grieve the children of men *q*, could not take pleaſure in the ſufferings of his own Son, purely on the account of the ſufferings themſelves; but it was with a view to the end, and the fruit of them, that they were ſo pleaſing to him. And this naturally leads us to enquire what was the end and deſign of Chriſt's giving himſelf, in which God took ſuch ſatisfaction: What could it be leſs than doing the Father's will, and finiſhing his work, his redeeming and ſaving all given him by the Father, and loſing none of them; in a word, his glorifying the Father, and his 'bringing 'many ſons to glory *r*?' Chriſt alſo is repreſented as 'ſet up from everlaſting, having his delights with 'the ſons of men *s*; we perceive the love of God, 'in that he laid down his life for us *t*; he delight-'ed to do this will of God *u*,' and rejoiced in the proſpect of having a body prepared for him, in which he ſhould ſuffer and ſatisfy for the ſins of men, and by dying redeem them from eternal death: This was the travel of his ſoul, which he was to ſee, and with which he was ſatisfied *w*: This was the *joy ſet before him*, for which he *endured the croſs* x: The glory he ſhould bring to God, and the happineſs which he ſhould procure and ſecure to men.

Now, if Chriſt redeemed men ſo imperfectly, and ſo uncertainly, as that though he died for all men, yet all men might have died eternally notwithſtand-

n Acts x. 42. *o* John xvi. 14. *p* Chap. v. 23. *q* Lam. iii. 33. *r* John vi. 39. *s* Prov. viii. 31. *t* 1 John iii. 16. *u* Pſal. xl. 8. *w* Iſai. liii. 11. *x* Heb. xii. 2.

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ing, and the moſt of them actually do ſo, what becomes of the Father's glory and man's happineſs, of God's love to ſinners, and Chriſt's ſtrong affection to them? How could the Father be pleaſed in ſuch a looſe and uncertain purchaſe, and in ſo ſmall a part of mankind, when he gave his Son to redeem all men? Could it be pleaſing to him, that when he deſigned the redemption of all men, ſuch a multitude ſhould be loſt, and the ſalvation of thoſe who obtain it ſhould be left ſo precarious, depending more on the will of man, than upon the love and care of the Father, or the redemption of the Son? With what pleaſure could the all-wiſe God look upon ſuch a kind of redemption as this? Or what ſatisfaction could Chriſt take in ſeeing the end and deſign of his death ſo greatly diſappointed, if he really intended to ſave all men by his death, and only a remnant are ſaved? Or how could he be ſatisfied? not certainly to intend the ſalvation of any of thoſe, whom he and his Father ſo dearly loved, and for whom he ſuffered ſuch a bitter death. Could Chriſt be ſo profuſe of his blood, and was his conflict with God's wrath and vengeance ſuch a light matter, as that he could, with ſatisfaction, throw away the one, and endure the other, without ſecuring the ſalvation of ſo much as one ſoul, inſtead of redeeming all men?

Upon the whole; ſeeing both Father and Son are ſo well pleaſed in Chriſt's work of redemption, and the fruit and end of it, we may conclude that Chriſt did not die to redeem all men conditionally and uncertainly, but that he died for a peculiar number, 'who ſhall certainly be preſented to God, with exceeding glory and joy *y*,' both on the part of God and Chriſt, and the redeemed peculiar people.

10. The redeemed are repreſented, in ſcripture, under diſtinct diſcriminating characters, or as a *ſelect peculiar people*.

Thus

y Jude, ver. 24.

Thus they are ſpoke of in my text, and a multitude of other place; where they are called 'Chriſt's 'people *z*, his body *a*, his ſheep *b*, the church *c*, 'the children of God *d*.' Chriſt, when he ſaid that he laid down his life for his ſheep, included in that expreſſion the elect Gentiles, thoſe *other ſheep* e, which he ſays *he muſt bring*, implying, that all the choſen ſhall, by him, be brought to God; and he told ſome of the Jews, that they did not believe, becauſe they were not of his ſheep *f*; implying, that all his ſheep, for whom he laid down his life, are brought to believe in him. How could Chriſt be ſaid to be the Redeemer of his people, of his body, of the church, in diſtinction from others, if he is the Redeemer of the whole world, of all men? The church cannot mean the world, his people cannot mean all people; thoſe redeemed from among men *g*, cannot mean all men, thoſe from among whom they were redeemed; nor can thoſe redeemed out of every people and nation *h*, ſignify all people, and all nations, or all men.

Upon this head, our opponents obſerve, that tho' Chriſt is ſaid to die for his ſheep, his people, and the like, yet it is not ſaid 'that he died for them only,' and none beſides; but it is ſaid that he died for the *world*, the *whole* world, or *all* men. To which I reply, that though the reſtrictive term, *only*, is not expreſſed, yet it is neceſſarily implied, and underſtood, in the ſcriptures, where Chriſt is ſaid to die for his people, his ſheep, and for his people; for if all men were intended by theſe expreſſions, what need is there of any terms of peculiarity? If all men are redeemed, then there is not a ſelect number redeemed; for to redeem a ſelect number out of all men, and to redeem all men, are contradictory one to the

z Matth. i. 21. *a* Eph. v. 23. *b* John x. 16. *c* Eph. v. 25. *d* John xi. 52. *e* Chap. x. 16. *f* Verſe 26 *g* Rev. xiv. 4. *h* Chap. v. 9.

other;

other; ſo that the excluſive word, *only*, is implied in thoſe ſcriptures, where Chriſt is ſaid to die for his ſheep, and his people. It is ſaid, 'there is one God, and one Mediator,' but the word *only* is not added; ſhall we then ſay, that there are more gods than one, and more mediators than one, between God and man? When a legacy is bequeathed to one man, is it given to others, becauſe the word *only* is not added? If when it is ſaid, that Chriſt loved his church, and gave himſelf for it *i*, all men are included, becauſe the word *only* is not added, then when men are commanded to love their wives, as Chriſt loved the church, they are allowed to extend their conjugal affection to all women, beſides their wives, becauſe it is not ſaid, 'Love your wives only.' This may ſuffice to remove the objection, and eſtabliſh the propoſition, that the redeemed are repreſented under diſcriminating reſtrictive terms; and from hence the deduction is plain, that the redeemed are a peculiar people, and not all men.

11. The *neceſſary means* of ſalvation are afforded to all thoſe for whom Chriſt died, to render their ſalvation poſſible.

To deny this propoſition, is to affirm that Chriſt died to render that poſſible, which, in the nature of the thing, is impoſſible. It is eternal life 'to know 'the only true God, and Jeſus Chriſt *k*:' On the other hand, not to know them is eternal death. If Chriſt, by his death, rendered the ſalvation of all men poſſible, on the conditions of faith and repentance, it is but reaſonable to ſuppoſe that they all ſhall enjoy the neceſſary means of that faith and repentance, otherwiſe Chriſt purchaſed a poſſibility of ſalvation, on an impoſſible condition, or without the neceſſary conditions of that poſſibility, or the neceſſary means of attaining thoſe neceſſary conditions.

i Eph. v. 25. *k* John xvii. 1.

The

The diſpute, at preſent, is not whether any man can be ſaved by Chriſt, without faith in him, but whether any man can believe in Chriſt, who never knows Chriſt, nor has heard of him; 'How ſhall 'they believe in him of whom they have not heard *l*?' The apoſtle's argument lies thus: They who do not hear they word, cannot believe; they cannot hear the word, to whom it is not preached; they cannot preach it whom God doth not ſend: therefore they cannot be ſaved, to whom God does not ſend the preaching of the word. Thus the apoſtle proved the neceſſity of the means of grace, in order to faith, and of faith, in order to ſalvation. If then Chriſt died equally for all men, why is he not equally revealed to all men? If the greatneſs of mens ſins did not hinder him from giving himſelf a ranſom for all men, why ſhould it prevent his revealing himſelf to all men? If infinite love moved Chriſt to die for all men, why did not the ſame love engage him to make himſelf known to all men? eſpecially ſeeing without this knowledge they could have no faith in him, or ſalvation by him. Is it credible that Chriſt ſhould ſhed his precious blood to redeem all men, and yet never diſcover this gracious deſign to them, to win their hearts, and engage them to believe in him, and adhere to him, to the ſaving of their ſouls? Did Chriſt die to render the ſalvation of all men poſſible, and then deſtroy that poſſibilty, by withholding from thouſands the neceſſary means of that faith, without which they could not be ſaved? Would this be acting like the only wiſe God our Saviour?

But it may be ſaid, that the reaſon of God's withholding the means of grace from ſome, may be their obſtinacy and unworthineſs; the abuſe of the light they had, and a foreſight that they would abuſe clearer light, if they had it. To this I anſwer, all men are naturally obſtinate and unworthy; and if

l Rom. x. 14, 15.

God

God deals with men according to their obſtinacy and unworthineſs, not only ſome men, but even all men ſhould be excluded from the means of grace. If it is ſaid, there are degrees of unworthineſs, and ſome are better diſpoſed than others, to improve the means, which may be a reaſon why they are granted to ſome, and with-held from others: To this it may be replied, that Chriſt has told us, that Tyre and Sydon, and the land of Sodom *m*, would have made a better uſe of his preaching than the towns of Galilee had done, yet the former never enjoyed this light, but the latter did; which plainly ſhews, that the means of grace are not alway granted to thoſe whom God foreſaw would make a good uſe of them, nor are with-held from ſuch as it was foreſeen would make a bad uſe of them. It is beſt therefore to reſt in that reaſon of this procedure aſſigned by Chriſt, God's ſovereign will and pleaſure; 'Thou haſt hid 'theſe things from the wiſe and prudent, and haſt 'revealed them to babes; even ſo, Father, becauſe 'it ſeemed good in thy ſight *n*.'

The general and univerſal terms uſed, concerning 'the preaching the goſpel to every creature, and to 'all the world *o*, and to the ends of the earth *p*,' are not to be underſtood in the utmoſt extent; for ſo it is evident they never were, nor can be fulfiled; ſeeing multitudes are dead, who never heard any thing of Chriſt or the goſpel *q*, or ſo much as any part of God's revealed will; 'As for his judgments, they 'have not known them *r*:' For how long a time did God ſuffer the nations to walk in their own ways, and winked at the times of their ignorance? nay, in the days of goſpel light, ſome places were expreſly excluded from the preaching of the word: Paul and his companions were forbid, by the Holy

m Matth. xi. 21, 22, 23. *n* Ver. 25, 26. *o* Mark xvi. 15. *p* Rom. x. 18. *q* Coloſſ. i. 23. *r* Pſal. cxlvii. 20.

Ghoſt,

attempted to go into Bithynia, the Spirit ſuffered them not: So that the commiſſion to 'teach all na-'tions, and preach the word to every creature,' muſt be explained in a general ſenſe, and not according to the utmoſt extent of the words, including ſtrictly every individual perſon. Not only the Jews, but the other nations were to have the light ſhine upon them, where-ever God pleaſed to ſend his meſſengers: But how many are there, at this day, who know nothing of Chriſt, and the way of ſalvation by him? and is it credible that God ſhould give his Son to be a *ranſom* for all, and not give him to be a *light* to all men? Did Chriſt die to put all men into a ſalvable condition, as it is called; and then, as if he repented, leave the greateſt part deſtitute of the neceſſary means of faith and ſalvation?

Our opponents are in the utmoſt diſtreſs upon this head, and know not how to reconcile an univerſal ranſom, with a reſtrained and partial revelation of Chriſt to men *t*. How is it conſiſtent with the divine wiſdom for Chriſt to die, to render the ſalvation of all men poſſible, and yet leave many of them deſtitute of thoſe means, without which it is not poſſible, according to the ſcriptures, that they ſhould be ſaved? 'Where there is no viſion the peo-'ple periſh *u*; they are loſt to whom the goſpel is 'hid *w*; ſuch as have not the Son have not life *x*; 'without faith it is impoſſible to pleaſe God *y*; 'he that believeth not ſhall not ſee life, but the 'wrath of God abides upon him *z*; and how ſhall 'men believe in him of whom they have not 'heard *a*?' So then without faith, there is no ſalvation; without hearing of Chriſt, there can be no faith in him, or ſalvation by him; and by withholding the revelation of Chriſt from vaſt numbers,

t Vide Limb. Theol. lib. IV. cap. iv. p. 311.
u Prov. xxix. 18. *w* 2 Cor. iv. 3. *x* 1 John v. 12.
y Heb. xi. 6. *z* John iii. 36. *a* Rom. x. 14.

God renders their ſalvation impoſſible, which it is ſaid Chriſt, by his death, had rendered poſſible: And thus the purchaſe of the Son is made void, by the providence of the Father, according to the ſcheme of our opponents. But God forbid it ſhould be ſo, in reality! For what kind of wiſdom or prudence could there be, either in the Father, or the Son, for Chriſt to ſhed his precious blood, to redeem myriads, to whom, after all, they did not think fit to give any notice of it, or any means of enjoying the redemption obtained for them? Or, how is it conſiſtent with the juſtice or goodneſs of God, for him to with-hold the knowledge of the way of ſalvation from multitudes, for whom Chriſt purchaſed a poſſibility of ſalvation? Had not men better quit their notion of univerſal redemption, than be ſo injurious to the wiſdom, juſtice, and goodneſs of God, as, according to their doctrine, they muſt unavoidably be? The difficulty is not removed by ſaying, that thoſe who never enjoy the revelation of Chriſt, are ſhut out from it, by their negligence and diſobedience, ſeeing 'Chriſt is found of them who ſought him not, and 'is made manifeſt to them that aſked not after him; 'and all the day long ſtretches out his hand to a 'diſobedient and gainſaying people *b*:' There muſt then be ſome other reaſon of God's leaving ſo many deſtitute of the revelation of Chriſt; for this no good reaſon can be given, upon a ſuppoſition that Chriſt redeemed all men: But if it is allowed that he redeemed only a ſelect number, good reaſons may be aſſigned why the goſpel is ſent to ſome places, and not to others; and why it continues longer in one place, than in another, becauſe Chriſt has *much people there* c; and in many places it never comes, becauſe the elect, the redeemed, obtain, but the *reſt are blinded* d.

b Rom. x. 20, 21. *c* Acts xviii. 10. *d* Rom. x. 7.

Upon

Upon the whole, our poſition holds true, that the neceſſary means of ſalvation are afforded to all thoſe for whom Chriſt died, to render their ſalvation poſſible; and hence the concluſion follows, that Chriſt did not die to render the ſalvation of all men poſſible, ſeeing all men have not the neceſſary means of ſalvation.

12. The *intention* and *deſign* of Chriſt's redemption, is agreeable to ſcripture and reaſon, and ſtands clear of all abſurdities and inconſiſtencies.

To deny this propoſition, would be to caſt the moſt injurious reflections on the Redeemer, and his work, directly contrary to God the Father; who, on the account of Chriſt's becoming obedient to the death of the croſs, has highly exalted him, and given him a name above every name.

Chriſt's intention in giving himſelf, was, according to the ſcriptures, 'to redeem men from all iniquity, and purify to himſelf a peculiar people;' and it appears to be reaſonable, that his intention ſhould be accompliſhed, and that he ſhould not ſhed his precious blood in vain, or be diſappointed of his end, with reſpect to the greateſt part of thoſe for whom he died. But thus it muſt be, if he died to render the ſalvation of men poſſible, on condition they believe in him, and yet leaves ſo great a part of them under an impoſſibility of performing that condition, or enjoying the ſalvation, by not revealing or making himſelf known to them, as was obſerved before.

The ſcripures no where ſpeak of a conditional, uncertain redemption of men, depending on the will of the fallen creature, as to all its ſalutary effects. It is contrary to reaſon for Chriſt to leave ſalvation depending upon the will of man, which had ruined him in his beſt eſtate, and was not at all likely to ſave him in his worſt. How could Chriſt expect that the intention of his death ſhould be accompliſhed in ſuch a way? Will the fallen creature take more

care to ſecure the good effects of his death, than the Sufferer and Saviour himſelf did? How inconſiſtent and abſurd muſt it be for Chriſt to exerciſe the greateſt love towards, and inflict the greateſt wrath upon the ſame perſons, at the ſame time? As it muſt be, if he, in infinite love, died to redeem all men; and yet multitudes in hell were ſuffering his vengeance, at the ſame time, he loved them, and gave himſelf for them. Does it not ſound very harſh and ſhocking to ſay, that the ſaved are no more beholden to the Redeemer, than the damned? And yet this is true, if Chriſt loved and died equally for all men. How contrary, both to ſcripture and reaſon, is it to charge God with taking a double ſatisfaction for the ſame ſins, one from Chriſt, and another from the damned themſelves? Which yet is fact, if Chriſt died for all men, and ſatisfied the juſtice of God for all men. Could Chriſt, in infinite love, die for all men, without any fixed intention and reſolution, to ſave any one man? Could Chriſt come to do the will of God, and yet ſubject all to the will of men, and leave it to them whether the Father ſhould have the pleaſure, and Chriſt the ſatisfaction, in redemption, foretold and promiſed *e*; whether the Father ſhould enjoy one object of his love, or Chriſt the travel of his ſoul, in one ſingle inſtance or not? And yet ſo it was, according to their ſcheme, who ſay, that Chriſt died to purchaſe ſalvation conditionally for all men, but abſolutely and certainly for no man, leaving to men, either to make it effectual by believing, or of no effect by their unbelief. How ſhall men be convinced, that Chriſt crucified is the wiſdom of God to ſalvation, if not ſo much as one ſoul had its ſalvation certainly ſecured, by Chriſt's ſufferings, and that too when, as it is ſaid, he died to ſave all men?

e Iſai. liii. 10, 11.

How

How contrary this notion of redemption is to Chriſt's intention, to ſcripture and reaſon, and with how many difficulties and inconſiſtencies it is attended, may, in part, appear by what goes before, wherein I have not, to my knowledge, ſtrained or miſrepreſented any thing. But on the other hand, if God loved, and Chriſt died for a ſelect number only, and effectually ſecured to them grace and glory; this is agreeable to ſcripture and reaſon, advances the glory of the divine perfections, and provides moſt for the comfort and happineſs of man, as I hope to make appear, in anſwer to our opponents allegations to the contrary, when I come to that part of my work.

Upon the whole, let the propoſitions which have been advanced, explained, and confirmed by ſcripture, with the plain deductions from them, be ſeriouſly and impartially conſidered; and then let all judge whether Chriſt intended to redeem all men, or ſome only, 'when he gave himſelf for us, to re-'deem us from all iniquity, and purify to himſelf 'a peculiar people, zealous of good works.

SERMON III.

TITUS ii. 14.

Jeſus Chriſt gave himſelf for us, that he might redeem us from all iniquity, and purify to himſelf a peculiar people, zealous of good works.

THE death of Chriſt being the fountain of our life, there is nothing more neceſſary, pleaſant, or uſeful to the Chriſtian, than a right apprehenſion and remembrance of it: And therefore there is no doctrine of the Chriſtian religion that has been more oppoſed and depraved than this; ſome denying that Chriſt, ſtrictly ſpeaking, died for *any* man, and others as confidently affirming, that he died for *all* men, with an intention to redeem and ſave *all* men; whereas my text repreſents him as dying for a *peculiar people*. Several arguments, eſtabliſhing this truth, have been inſiſted on, in ſome former diſcourſes on this text; I now proceed to the ſecond thing I propoſed.

II. I ſhall *anſwer* the principal arguments, and *vindicate* the chief paſſages of ſcripture, produced in oppoſition to the truth which I have been defending.

1. Our opponents endeavour to prove, from the *general* and *univerſal* ſcripture terms, that Chriſt did not die to redeem a ſelect number only, but *all* men. And here they produce many texts, wherein it is ſaid, that Chriſt died for the *world*, the *whole* world, for *all* men, and *every* man, and the like: And

And it muſt be owned, that theſe words ſound well on their ſide; and if they take them ſeparately from the texts, and context, where they are uſed, and juſt in what ſenſe they pleaſe, they may ſerve to make a flouriſh with, and may be a ſufficient proof of the point, to ſuch as look only to the ſurface, but not to the bottom of things, who more regard the ſound, than the ſenſe of the words, as uſed in the reſpective places: But ſuch as underſtand an argument, muſt know, that no certain concluſion can be drawn from doubtful premiſes; nor can the general or univerſal terms prove univerſal redemption, till it is firſt proved that theſe terms are uſed in an univerſal ſenſe, in the texts alledged: We deny that they are ſo uſed; and, I hope, to make it appear, that a reſtriction and limitation is annexed to them, in the texts, or contexts, where they are uſed, with reference to our redemption by Chriſt.

Before we examine particular paſſages, let it be obſerved, that they ought all to be taken in ſuch a ſenſe, as agrees with the expreſs end and deſign of Chriſt's death, and never in a ſenſe contradictory thereto. Now, the intention and deſign of Chriſt, in dying for men, is plainly expreſſed in the following ſcriptures; 'That he might ſanctify and cleanſe 'it (the church), that he might preſent it to himſelf 'a glorious church *a*; that he might purify to him-'ſelf a peculiar people *b*; that he might deliver us 'from this preſent evil world *c*; that we might re-'ceive the adoption of ſons *d*; that we might be 'made the righteouſneſs of God in him *e*; that he 'might bring us to God *f*.' It could not be the intention and deſign of Chriſt to extend redemption to ſuch as are never purified, nor delivered from this evil world, nor receive the adoption of ſons,

a Eph. v. 25. *b* Titus ii. 14. *c* Gal. i. 4.
d Chap. iv. 4, 5. *e* 2 Cor. v. 21. *f* 1 Pet. iii. 18.

nor

nor are made the righteouſneſs of God in him, nor are ever brought to God; for that would be either to have his intention diſappointed, or to have intentions thwarting and contradicting one another: To ſuppoſe either of which, would be highly injurious to Chriſt. From hence it follows, that the largeſt expreſſions uſed in ſcripture, with relation to the extent of Chriſt's death, cannot be meant of all and every man, ſeeing Chriſt did not intend to ſanctify every man, and bring every man to God: for if he had, he would certainly have done it; for he cannot fail in his work, nor be diſappointed of his end.

(1.) A great noiſe is made about thoſe ſcriptures which ſpeak of Chriſt's dying for the *world*, or the *whole* world. Accordingly a late celebrated writer *g*, laying great ſtreſs upon the words, *the world*, and *the whole world*, tells us, that the word *world* is uſed almoſt an hundred times in St. John's writings; and that the ſenſe which the word bears therein, muſt be eſteemed, in reaſon, the proper import of the word. But how, if the word is uſed in great variety of ſenſes by St. John? How ſhall we ever the more know the proper import of it, unleſs we find ſomething in the text, or context, to determine the meaning of the word, in that particular place. If the word is uſed almoſt a hundred times in St. John's writings, yet I can find no more than nine places, in all his writings, in which the word *world* is applied to our redemption or ſalvation by Chriſt; and of theſe nine, there is not one text in which the word *world* can be proved to ſignify every perſon that has been, now is, or hereafter ſhall be, in this world; which yet is abſolutely neceſſary, in order to prove, by ſuch a text, that Chriſt gave himſelf to redeem all men, and every man. If then it can be proved, from any one verſe in St. John's writings, or from any other text in ſcripture, that the words

g Dr. Whitby on the Five Points, p. 128.

world,

world, or *whole world*, muſt neceſſarily, when applied to the work of our redemption, ſignify every individual man, let our opponents enjoy their concluſion, that Chriſt died to redeem every man: But if this cannot be done, as I am confident it cannot, why ſhould they, from general and doubtful terms, draw an univerſal and certain concluſion?

I do not deny that the word *world*, is, by St. John, uſed in its utmoſt extent, and includes in it not only all created perſons, but alſo all created things; as in that paſſage, 'The world was made by him *h*:' But then it does not there relate to Chriſt's work of redemption, but to his work of creation; and ſo can be no proof that Chriſt died to redeem all men. There are a great many places in St. John's writings, and in the other parts of the New Teſtament, in which the word *world* is evidently uſed, in a reſtrictive, limited ſenſe. It is ſaid of Chriſt, that 'the world knew him not *i*:' By the *world* here, as Chryſoſtom obſerves *k*, is meant the multitude of ſinners, addicted to wordly things: For the friends of God, thoſe venerable men, knew Chriſt, even before his incarnation: The patriarch Abraham, as Chriſt teſtifies, foreſaw his coming: David, in Spirit, called him *Lord*: Moſes ſpoke of him, and all the prophets from Samuel. I may add, when he came in the fleſh, ſome believed in him, and his 'diſciples 'beheld his glory, and yet the world knew him not *l*:' By *world* here every individual perſon cannot be meant, ſeeing there were many that did know Chriſt: But why may not theſe words, 'The world 'knew him not,' as certainly prove, that no one man the world knew Chriſt, as thoſe words, 'Behold 'the Lamb of God, which takes away the ſin of 'the world *m*,' ſignify, that Chriſt died for all men; eſpecially conſidering, that the ſin of multitudes of

h John i. 10. *i* Chap. i. 10. *k* In Joan. i. Hom. 7.
l John i. 12, 14. *m* Chap. i. 29.

men

men is never taken away from them; the world then, from whom ſin is taken, cannot mean all mankind; for by 'taking away of ſin,' is meant the taking it wholly away, as Chryſoſtom *n* obſerves upon the place. When it is proved, that ſin is thus taken from all men, we will allow that Chriſt died to redeem all men.

Chriſt ſaid, 'I pray not for the world, but for 'thoſe whom thou haſt given me out of the world; 'they are not of the world, as I am not of the 'world *o*.' If there is a world, which Chriſt does not pray for, and yet a number is given him out of that world, for whom he prays, then the word *world* cannot mean all men, both thoſe he did pray for, and thoſe for whom he did not pray, thoſe who are not of the world, and thoſe that are. If then we muſt judge of the import of the word *world*, by St. John's writings; and if in thoſe writings it is ſo often uſed in a reſtrictive ſenſe, and never means all men, when applied to redemption, then no certain, no apparent argument can be drawn from his uſe of the word, for the redemption of all men, or which proves that Chriſt gave himſelf to redeem and ſave all men.

Chriſt declared, that he would give 'his fleſh for 'the life of the world *p*, and that he gives life to 'the world *q*:' Seeing then Chriſt does not give life to all men, the world to which he giveth life, does not mean all men; therefore no good argument can be drawn from this text for univerſal redemption.

Chriſt himſelf has told us, that 'God ſo loved 'the world, that he gave his only begotten Son, 'that whoſoever believeth on him, ſhould not 'periſh, but have everlaſting life; for God ſent not 'his Son into the world to condemn the world, but 'that the world, through him, might be ſaved:

n Hom. in loc. *o* John xvii. 9, 16. *p* Chap. vi. 51. *q* Ver. 33.

'He

'He that believes not is condemned already: He 'that believes on the Son, has everlaſting life; and 'he that believes not the Son, ſhall not ſee life, but 'the wrath of God abides upon him *r*.' Thoſe words, 'That whoſoever believeth on him ſhould 'not periſh, but have everlaſting life,' explain and limit God's love and intention, in giving his Son to ſave the world, and likewiſe ſerve, as a key, to let us into the meaning of the word *world*, and of all that is here ſpoke of it; that God, out of infinite love, gave his only begotten Son to redeem and ſave all men, all the world over, who, in time, believe on him; but ſuch as never believe on him, they are condemned already, they ſhall not ſee life, but the wrath of God abides upon them: And hence it follows, that they are no part of that world which God loved, which he ſent his Son to ſave; and conſequently that world does not, cannot include in it every individual perſon, that ever has been, now is, or hereafter ſhall be in the world; for ſo taken, it muſt include thoſe who are condemned already, thoſe who ſhall not ſee life, thoſe who have the wrath of God abiding upon them. This would be to charge God with purſuing two contrary ends and deſigns, at the ſame time, his condemning many, whom yet he ſent his Son not to condemn, but to ſave; and his intention of giving life to many, concerning whom he has declared, that they ſhall not ſee life; and his loving many, upon whom his wrath always abides, who, by nature, were children of wrath, and were never delivered from that wrath. This would be to make God act as abſurdly as theſe men argue: Not only in the verſes cited, but in thoſe that go before, Chriſt took care to explain the Father's intention, in ſending the Son to redeem and ſave men, when he ſaid; 'As Moſes lifted up the ſer-

r John iii. 16, 17, 18, 36.

'pent

'pent in the wilderneſs, even ſo muſt the Son of 'man be lifted up, that whoſoever believes in him 'ſhould not periſh, but have everlaſting life *s*.' Here is not one word of God's love to every man, or of his intention, that his Son ſhould redeem and ſave every man.

All that our opponents have to plead here, is contained in one ſingle word, and that of a very doubtful and different ſignification, even the word *world*; which, in the firſt chapter of John *t*, is evidently meant of but a part of mankind; and, for the reaſons given, is ſo to be taken in the verſes under preſent conſideration. If our opponents deny this, and affirm, that the word *world*, is, and muſt be, here meant of every man, it is incumbent on them to prove their aſſertion, and confute our reaſons to the contrary; otherwiſe our aſſertion, that it means only *ſome* men, not *all* men, is as good a proof of our doctrine of particular redemption, as their baſe aſſertion that the word *world* means all men, can be that Chriſt died to redeem all men. But we will be ſo generous, as to give up the cauſe to them, if they can fairly, not from this chapter only, but from any other ſcripture, make it appear that the word *world*, applied to our redemption and ſalvation by Chriſt, does, and muſt, evidently mean all mankind, without exception. And if they cannot, how vain are all their flouriſhes, and how impotent is all their declamation upon this word? Till this is done, they ought not to give themſelves, or others, ſo much trouble about an ambiguous word, which is uſed in ſo many different ſenſes in ſcripture.

It may be ſaid, if the word *world* cannot be proved to ſignify all men, in any place relating to redemption, yet in all ſuch places it includes the wicked and ungodly, as well as the good, and therefore it is equivalent to an univerſal; for if Chriſt

s John iii. 14, 15. *t* Chap. i. 10.

died

died for the evil and for the good, he died for all men, ſeeing the whole ſpecies, or kind, is comprehended is this ſubdiviſion. To this I anſwer in general, God juſtifies the ungodly, and he juſtifies the godly; and therefore according to this way of arguing, he juſtifies all men, which is both falſe and abſurd to ſuppoſe: But, to be more particular, it is not true, that the word *world*, in all thoſe places relating to redemption, includes the finally wicked and ungodly.

It is indeed, boldly aſſerted *u*, that the word *world* never ſignifies the elect only, in oppoſition to the wicked of the world; but ſtill the wicked of the world, in oppoſition to the faithful Chriſtians. We do not deny that Chriſt 'died for the ungodly; that when we were enemies, we were reconciled to God, by the death of his Son;' nor can it be denied that Chriſt died for his ſheep, for his church, for believers; but then we are to know that the ungodly man, and the enemy, for whom Chriſt died, is the ſame with the good man, the reconciled, the ſheep, the believer: Theſe different or contrary denominations point out not two different ſorts of men, thoſe who are ſaved, and thoſe that periſh; but two different ſtates of the ſame perſons, what they are by nature, and what they are by grace; what they were before converſion, enemies, wicked, and ungodly; and what they are at and after converſion, reconciled, believers, faithful, the church, and Chriſt's ſheep.

There are ſeveral places, relating to our redemption by Chriſt, where the word *world* is to be underſtood of the elect, or believers only: As 'God 'ſent his Son into the world, that, thro' him, 'the world might be ſaved *x*;' but only believers are ſaved through Chriſt; believers therefore are

u Dr. Whitby on the extent of Chriſt's redemption, p. 133, 134. *x* John iii. 17.

that world which Chriſt was ſent to ſave: 'Chriſt 'gives life to the world *y*;' but Chriſt gives life only to believers; and therefore believers only are that world, to which Chriſt gives life. 'God was in 'Chriſt, reconciling the world to himſelf, not im-'puting their treſpaſſes unto them *z*:' But the world, to whom God does not impute their treſpaſſes, are only believers; therefore only believers are meant by that world, which God was in Chriſt reconciling to himſelf. This laſt cited text does not barely exhibit to us the form of doctrine, which the miniſters of reconciliation were to preach, but the matter of fact already done; God had been atoned, by the ſacrifice offered by his Son, for that world, to whom he does not impute their treſpaſſes, but who are made the righteouſneſs of God in him: Hence it is ſaid, '*he was*, not *he will be*, reconciling the world to himſelf.' And the apoſtle firſt aſſerts, that the reconciliation was made by Chriſt, and then tells us, that the miniſtry of this reconciliation was committed to him and his brethren.

Auguſtine, in his diſpute with the Donatiſts, explains the laſt cited ſcripture, as we have done *a*: "They (the Donatiſts) will not conſent (ſays he) that the church can be ſignified by the word *world*, contrary to the words of the apoſtle, 'God was in 'Chriſt, reconciling the world to himſelf;' and contrary to the words of our Lord himſelf, who ſaith, 'The Son of man came not to judge the world,

y John vi. 33. *z* 2 Cor. v. 19.

a Nolentes (Doniſtæ) conſentire mundi nomine eccleſiam poſſe ſignificari, contrà verba apoſtoli qui dixit, "Deus erat in Chriſto mundum reconcilians ſibi;" & contrà ipſius verba Domini qui dixit, "Non venit Filius hominis, ut mundum judicet, ſed ut ſalvetur mundus per ipſum:" Neque enim reconciliari Deo & ſalvari per ipſum mundus poteſt; niſi mundi nomine intelligatur eccleſia, quæ ſola per eum Deo reconciliata ſalvatur. Auguſt. contrà Donatiſtas, Tom. VII. p. 403. Edit. Frob. 1528.

'The

'but that the world might be ſaved by him;' for the world could neither be reconciled to God, nor ſaved by him, unleſs by the word *world* the church be underſtood, which only being reconciled to God, ſhall be ſaved by him."

The apoſtle tells the Coloſſians, that "the goſpel was come into all the world, and brought forth fruit *b*:' What can here be meant by *all the world*, but believers? For in others the goſpel does not bring forth fruit, as it did in the Coloſſians. Other places might be produced, in which the word *world* is to be underſtood of the elect or believers only; but I cannot find one place in which the word *world*, when uſed with relation to redemption, ſignifies thoſe that periſh, and much leſs ſuch only.—In anſwer to the objection, let it be obſerved farther, that ſuppoſing the whole *world* always meant the wicked and ungodly, yet it cannot be proved that it means all the wicked, and all the ungodly, thoſe who periſh, as well as thoſe who are ſaved; and conſequently this mighty word *world* affords no ſolid argument for univerſal redemption. It is very remarkable, that though God is ſaid to 'love the world,' yet it is no where ſaid, in ſcripture, that he loves all men; and though Chriſt is ſaid to 'give his fleſh for the life of the world,' yet it is no where ſaid that he gave his fleſh for the life of all men, or of all mankind.

If the word *world* will not make out the point, our opponents think that univerſal redemption is fully proved by theſe words; 'He is the propitiation for our ſins, and not for ours only, but for 'the ſins of the whole world *c*.' It is not ſaid he is the propitiation for our ſins, and for the ſins of every man, or of all mankind beſides; that would have made the proof clear and deciſive. But, before I come to the particular anſwer to this allegati-

b Coloſſ. i. 6. *c* 1 John i. 2.

on, let it be obſerved in general, that thoſe words in the text, *the whole world*, are evidently uſed in a limited reſtrictive ſenſe: As the antitheſis ſhews, 'and not for ours only, but for the ſins of the 'whole world;' ſo that there is a whole world beſides thoſe meant by the apoſtle, when he ſays, 'He 'is the propitiation for our ſins,' his own, and thoſe to whom he wrote. Our opponents therefore ſtumble at the threſhold, and produce a text, which, at firſt ſight, ſhews, that thoſe big ſounding words, *the whole world*, do not, even in that place, ſignify all and every man in the world, but a part of it, diſtinguſhed from the reſt, as has been already noted.

It is ſaid *d*, that the words, *the whole world*, never, in ſcripture, ſignify the elect only, in oppoſition to the wicked, in the whole world: To which I reply, that the words, *all the world*, which are equivalent to *the whole world*, are evidently uſed concerning the elect. 'The goſpel was come into all 'the world, and brought forth fruit *e*:' All the world in whom the goſpel brought forth fruit, muſt here mean the elect, believers; for in others it did not bring forth fruit. The apoſtle John ſaid, 'We are 'of God, and the whole world lieth in wicked-'neſs *f*:' The whole world here evidently ſignifies the worſe and wicked part of the world; and when it is ſaid, 'He is the propitiation for the ſins of the 'whole world,' why may not the words denote the better part of the world, the elect, the church of God? We have as good a right, and greater reaſon, to affirm it, than others have to deny it.

[1.] The word *propitiation* ſeems to limit the expreſſion to believers: 'God has ſet forth his Son to 'be a propitiation, thro' faith in his blood.' The

d See Dr. Whitby on 1 John ii. 2.
e Coloſſ. i. 6. *f* 1 John v. 19.

word

word *propitiation*, in ſcripture, never extends to any but believers, or refers to any others; ſo vain is the attempt, to apply it to all mankind, and thereby prove univerſal redemption.

[2.] The perſons for whom Chriſt is ſaid to be a propitiation, are thoſe for whom he is an Advocate, or Interceſſor; but he is not an Interceſſor for all men, and therefore he was not a propitiation for the ſins of all men; and conſequently the apoſtle could not mean every individual man, when he ſaid, that 'Chriſt was a propitiation for the ſins of the whole world.' There is an inſeparable connexion between the propitiation and the interceſſion: 'We have 'an Advocate with the Father, Jeſus Chriſt the 'righteous, who alſo is the propitiation for our ſins, 'yea, for the ſins of the whole world;' for the ſins of all for whom he is an Advocate with the Father; for his interceſſion is founded upon his ſacrifice: he ſuffered and ſatisfied for thoſe for whom he interceeds; and therefore his interceſſion is effectual, or prevalent with God. This ſeems to be the ſum and ſcope of the apoſtle's reaſoning; and it very clearly points out whom he intends by the whole world, for whoſe ſins Chriſt is ſaid to be a propitiation.

[3.] The ſcope of the apoſtle is to comfort weak believers, under an over-bearing ſenſe of their ſinful infirmities. The argument he uſes is, Chriſt's pleading in heaven the virtue of that atoning ſacrifice, which he had offered on earth, not only for their particular ſins, but for the ſins of all his people throughout the world: And a ſacrifice of ſuch virtue and extent, he intimates, would bear a ſufficient plea for the remiſſion of their ſins. According to our doctrine, the apoſtle's reaſoning is juſt, and the conſolation ſtrong: But what comfort can it be to a poor dejected Chriſtian, oppreſſed with his guilty fears, to tell him, that Chriſt loved and died for all men alike; for Cain and Judas, as well as

for any others; that there was a poſſibility of pardon and life procured for all, if they would believe and repent; this they muſt do of themſelves, and when they have done it, they may fall from their faith into eternal perdition; and that this univerſal propitiation has neither purchaſed grace for unbelievers, nor perſeverance for true believers, but left it to themſelves, to believe and repent, and mortify ſin, and ſecure eternal life by their own power? Is this the doctrine of the goſpel? Is this ſtrong conſolation? May not the poor diſtreſſed ſoul ſay, Miſerable comforters are ye all? 'But God has, by two immutable things, in which it is impoſſible for him to lie, given ſtrong, and much better conſolation to the heirs of promiſe, who have fled for refuge to Chriſt, and have laid hold on the hope ſet before them *g*.'

[4.] The words, *the whole world*, are in ſcripture generally, if not always, uſed in a reſtrictive ſenſe. A decree was made, that 'the whole world ſhould be taxed,' which whole world was no more than the whole Roman empire *h*. The devil is ſaid to 'deceive the whole world *i*;' and yet it was impoſſible that he ſhould deceive the elect: Chriſt ſaid to the church in Philidelphia, 'I will keep thee from the 'the hour of temptation, which ſhall come upon 'the whole world *k*.' The apoſtle Paul ſaid to the believers at Rome, 'Your faith is ſpoke of through-'out the whole world *l*;' and yet a great part of the world were dead before they believed. If then the whole world generally ſignifies but part of mankind, we demand a reaſon why it muſt mean every man, in the text under conſideration.

[5.] The apoſtle John was a miniſter of the circumciſion: At firſt he preached only to the Jews;

g Heb. vi. 18. *h* Luke ii. 1. *i* Rev. xii. 9.
k Chap. iii. 10. *l* Rom. i. 8.

they

they would allow the Gentiles, whom they called the world, no part with them in the great ſalvation: and it appears to have been a diſtinction much in uſe, at firſt, between Jew and Gentile; the former were called God's people; the latter the world. Hence the falling of the Jews is ſaid to be 'the riches 'of the world,' or the Gentiles *m*. Accordingly St. John might, by the world, ſignify the Gentiles; and teach us, that all believers, among all nations, and not only among the Jews, had the benefit and comfort of Chriſt's ſacrifice and interceſſion.

[6.] It being agreed between us, that the apoſtle's ſcope and deſign is to comfort believers, dejected with a ſenſe of their ſins, the queſtion is, which tends moſt to comfort them, the aſſerting that Chriſt procured a poſſible or conditional reconciliation for all men, or a certain and eternal redemption for a ſelect and choſen number? To bring this debate to a ſhort iſſue; when our opponents have ſpent their whole ſtrength in aſſerting, and, as they think, proving, that Chriſt was the propitiation for the ſins of all mankind, without exception, yet, at laſt, they are forced to own, that none but final believers ſhall obtain eternal life; and we conſtantly affirm, with the ſcripture, that all who believe in Chriſt ſhall be ſaved: Wherein, then, is their doctrine more comfortable than ours, or indeed ſo much? The comfort belongs only to believers, and to all ſuch, whether Chriſt died to redeem all men, or ſome only: But thoſe who hold the latter ſay, not only that ſuch *may*, but that they *ſhall* believe. All that the Father has given Chriſt, ſhall come, and ſuch as come, ſhall not be rejected, or fall from their faith and happineſs *n*; for 'Chriſt's ſheep hear 'his voice, and follow him, and he gives them e-'ternal life, and they ſhall never periſh *o*.'—On theſe

m Rom. xi. 12. *n* John vi. 37. *o* Chap. x. 28.

accounts,

accounts, and on others, that might have been added, we maintain, that there was no need to aſſert, that Chriſt is the propitiation for the ſins of every man, conditionally, in order to believers comfort, ſeeing without that aſſertion their comfort is more effectually and ſufficiently provided for: And, from all the forementioned reaſons put together, we conclude, that God's choſen throughout the world, are the perſons for whoſe ſins Chriſt was a propitiation.

Upon the whole, the ſcripture, when it ſpeaks of the world of the redeemed, repreſents them by univerſal terms, but yet ſo as to mean the elect only. Which Proſper *p* elegantly expreſſes: "In the elect and foreknown, and from all generality ſevered, a certain, ſpecial univerſality is ſuppoſed; ſo as the whole world is freed out of the whole world, and all men ſeem to be redeemed from among all men." "Now alſo Chriſt was ſubject to the Father, yet not for all, but for believers in him only, for whom he offered himſelf to the Father, as the immaculate Lamb, that he might preſent us to his Father, freed from all ſin;" as Cyril of Alexandria *q* expreſſes it. This was the ſenſe of leading men in the church of God, after this point had been more attentively looked into and examined. Concerning which, ſome of the ancients had expreſſed themſelves with leſs care, before it came to be the ſubject of more cloſe debate.

(2.) Our opponents inſiſt much on ſeveral other

p In electis & praeſcitis, & ab omni generalitate diſcretis, ſpecialis quædam cenſetur univerſitas; ut de toto mundo totus mundus liberatus, & de omnibus hominibus omnes homines videantur redempti. Proſp. de Vocat. Gent. Lib. 1. cap. 3. vel. in alia editione, cap. 9.

q Subjectus nunc quoque Chriſtus Patri eſt, non tamen pro omnibus, ſed pro ſolis credentibus in eum, pro quibus ſeipſum tanquam immaculatum Agnum Patri obtulit, ut ab omni peccato liberatos Patri offerret. Cyr. Alex. Tomo ſecundo, Lib. 10. Theſauri, cap. 8.

general

general or univerſal terms uſed in ſcripture, which, as they think, prove univerſal redemption; or that Chriſt gave himſelf to redeem all, and every individual man. Here they urge the words *all*, *all men*, *every man*, with as much vehemence, and to as little purpoſe, as they had pleaded the words *world*, and *whole world*, in favour of their opinion. That they may not think themſelves neglected, I ſhall cite the principal texts produced, with ſome ſhort remarks upon them.

Before I enter upon the particular inſtances, let it be obſerved, that the word *all*, in many places, ſome *r* ſay near five hundred is uſed with limitation, and does not ſignify every individual perſon, or thing. Thus it is ſaid, that 'Chriſt healed all that were ſick *s*;' not all men who lived and died before he came in the fleſh, or who lived at that time, but all that came or were brought to him. So Paul ſaid, that 'he pleaſed all men, in all things *t*;' whereas he knew but a part of the world, and pleaſed but ſome of thoſe he did know, and of them but few, if any, in all things. He alſo ſaid, 'All things are 'lawful to me *u*?' What a horrid aſſertion would this be, ſtrictly taken? God promiſed to 'pour out 'his Spirit on all fleſh *w*,' not on every individual perſon, but upon ſome of all ſorts, ages, and degrees. Prayers are to be made for *all men*, but not for the dead and damned *x*, or thoſe that have ſinned to death *y*. So, with relation to the reſurrection, it is ſaid, 'In Chriſt ſhall all be made alive *z*;' but not ſtrictly every man, for a great number ſhall not die, and therefore cannot riſe again *a*. It ſhews a ſtrong biaſs to an opinion for our adverſaries to bring this text to prove univerſal redemption, which, when they have tortured it all they can, will never

r Dr. Owen of Redemption, p. 228. *s* Matth. viii. 16. *t* 1 Cor. x. 33. *u* Ver. 23. *w* Acts ii. 17. *x* 1 Tim. ii. 16. *y* 1 John v. 6. *z* 1 Cor. xv. 22. *a* Ver. 51.

ſo

ſo much as prove an univerſal reſurrection. The ſame may be ſaid as to other texts they produce; however, let their allegations from ſcripture have a fair hearing.

[1.] Our Lord Jeſus Chriſt ſaid; 'I, if I am lifted 'up from the earth, will draw all men to me *b*.' Now, ſay ſome, he who, by his death, *draws all men* to him, undoubtedly *died for all men*. But this text is ill choſe as a witneſs for univerſal redemption, ſeeing Chriſt could not mean all men, and every man, by the *all* that he would draw to him; for he told the unbelieving Jews that they *would not come to him* c; and at the very time when Chriſt ſpoke theſe words, there were multitudes in the priſon of hell, who could never be drawn to him in any ſenſe. A noted writer *d*, on the other ſide, interprets the cited text of Chriſt's engaging many, throughout all the parts of the world, to believe in him: But how is that a proof of univerſal redemption? Chryſoſtom *e* by *all*, underſtands the Gentiles; and by Chriſt's *drawing*, underſtands his bringing men to believe. Now, if it can be proved that Chriſt brings all men to believe on him, we ſhall readily allow, that he died, or was lifted up, to redeem all men.

[2.] It is ſaid, by the apoſtle Paul, that 'God 'has concluded them all in unbelief, that he might 'have mercy on all *f*:' By *all*, Jews and Gentiles are here meant; not as a ſtrict univerſality; for ſo taken, God has not mercy, ſaving mercy on all, but upon ſome of them only. There is *ſeverity* exerciſed towards the unbelieving Jews *g*; and the apoſtle's higheſt aim was to ſave *ſome* of them *h*; which makes it very plain, that not all the Jews, much leſs all men, ſtrictly taken, are meant by the

b John xii. 32. *c* Chap. v. 40. *d* See Dr. Whitby on John xii. 32. *e* Vide Chryſoſt. in loc. *f* Rom. xi. 32. *g* Ver. 22. *h* Ver. 14.

all,

all, which the ſcripture ſays God would have mercy upon.

[3.] Our opponents urge that ſcripture, 'As by 'the offence of one, judgment came upon all men 'to condemnation; ſo by the righteouſneſs of one, 'the free gift came up all men to juſtification of 'life *i*.' It is obſerved *k*, "that the apoſtle is comparing the condemnation, which was procured by the ſin of the firſt Adam, with the free gift of juſtification, procured by the ſecond Adam, as to the extent of perſons concerned in both." Be it ſo; Adam brought condemnation and death upon all his ſeed; ſo Chriſt brought juſtification and eternal life upon all his ſeed: All men, in the ordinary courſe of generation, are the ſeed of the firſt Adam; but all men, ſo taken, are not the ſeed of the ſecond Adam: for the redeemed are a 'peculiar people, ſelected out of every kindred, and tongue, and people, and nation *l*:' And yet they may be ſaid to be all men, in a federal ſenſe, or all men given him by the Father, or all who, in time, believe on him. Thus the apoſtle himſelf ſtates the compariſon, in theſe words; 'As in Adam all die, ſo in Chriſt ſhall 'all be made alive: But every man in his own or-'der; Chriſt the firſt fruits, afterwards they that 'are Chriſt's at his coming *m*.' It appears, from hence, that death, by the firſt Adam, and life by the ſecond Adam, follow union with either of them; all in the firſt Adam ſinned, and die in and with him; all in Chriſt, the ſecond Adam, who are ſaid to be his, in diſtinction from others who are not his, ſhall be made alive, ſhall riſe, and live with him for ever. There is, then, an *all*, which is reſtrained to them that are Chriſt's; but ſuch a diſtinction, or limitation, had been not only impertinent, but falſe, if

i Rom. v. 18.
k Dr. Whitby on the Five Points, p. 117.
l Rev. v. 9.
m 1 Cor. xv. 22, 23.

all

all men were in him, or if juſtification of life was procured for, and offered to all men by Chriſt, as our adverſaries explain it *n*. In a few words, we readily allow, that Chriſt died to redeem all thoſe men upon whom the free gift comes to juſtification of life, in the ſame ſenſe, as by Adam's offence judgment came upon all men to condemnation; that is, if all men are actually juſtified by Chriſt, and have the ſentence of eternal life to paſs upon them, then we muſt allow that Chriſt died to redeem and ſave all men; and till that be proved, the ſcripture in debate between us will be of little ſervice to the cauſe of univerſal redemption. To ſay that the ſame *all* that died, and were condemned, in and with the firſt Adam, are juſtified, and live in and with the ſecond Adam, is to beg the queſtion, and to leave the devils no company in hell.

[4.] Another text pleaded in favour of univerſal redemption, is this; 'If one died for all, then were 'all dead; and that he died for all, that they which 'live, ſhould not henceforth live to themſelves, but 'to him that died for them, and roſe again *o*.' Our opponents *p* argue, from this text, that thoſe words, *all were dead*, muſt certainly be taken in their greateſt latitude; wherefore the words preceding, *Chriſt did for all*, from which they are an inference, ought alſo to be taken in the ſame extent. Now, to clear the ſenſe of the text, let us conſider,

1. The apoſtle's ſcope and deſign is to ſhew how we are conſtrained and obliged to live to Chriſt, and not to ourſelves; and therefore every paſſage is to be interpreted ſo as may beſt agree with his deſign. Now, if we underſtand theſe words, *all were dead*, of a being dead in ſin; what argument do they afford for our *living to Chriſt?* All were dead in ſin, therefore we are bound to live to Chriſt; where is

n See Dr. Whitby ubi ſup.
o 2 Cor. v. 14, 15.
p See Dr. Whitby on the Five Points, p. 119.

the

the force of the reaſoning? But if we interpret the words not of a being dead *in* ſin, but of our being dead *to* ſin, as it is elſewhere explained, *q* then the reaſoning is ſtrong; but the argument for univerſal redemption is loſt: for all men are not dead to ſin; and if thoſe who are, or ſhall be ſo dead, are the all for whom Chriſt died; then by that *all*, all mankind cannot be intended. Even ſome *r* of the other ſide themſelves, by 'the all that were dead,' underſtand not all who were dead *in* ſin, but all who are dead *to* ſin, by virtue of Chriſt's death: *All ought to die*, namely, to ſin. The ſenſe is the ſame with that in the beginning of the ſixth chapter of the epiſtle to the Romans, though more briefly expreſſed. According to the apoſtle he underſtands all Chriſtians, in whom the efficacy of the death of Chriſt exerts itſelf; ſo far as they, by the example of Chriſt, are 'dead to ſin and the fleſh,' ſays another, upon thoſe words, *Then were all dead.*

2. The extent of the *all* who were dead, is to be taken from the all Chriſt died for. The apoſtle affirms ſo many to be dead as Chriſt died for; not that Chriſt died for ſo many as were dead. If *one died for all*, for all whom he loved, and for whom he roſe again, then all thoſe perſons were dead, they died with Chriſt; the old man was crucified with him: they, by Chriſt's croſs, became dead to ſin, that they might no longer live therein. But is this the effect of the death of Chriſt upon all men, or upon ſome only? Let this determine who the all men are, for whom Chriſt died.

It may be objected, that there ſeems to be a ma-

q 'Our old man is crucified with him, that the body of ſin 'might be deſtroyed, that henceforth we ſhould not ſerve ſin,' Rom vi. 6. 'Who his own ſelf bore our ſins in his own body 'upon the tree, that we being dead to ſin, ſhould live unto 'righteouſneſs,' 1 Pet. ii. 24.

r Grotius & Vorſtius. Vide Poli Synop. Crit. in loc.

 nifeſt

nifeſt diſtinction between the all whom Chriſt died for, and who were dead, and thoſe who, by virtue of Chriſt's death, live; whereas if being dead to ſin was the thing intended, then if it is not the ſame thing, yet it would belong to all the ſame perſons, and at the ſame time to be dead, and to live; for the death of ſin, and the life of grace, are of the ſame date, or commence at the ſame time, and extend to all the ſame perſons: The words in the text lie thus; 'And that he died for all, that henceforth 'they that live,' implying, that all thoſe do not live for whom Chriſt died, but that ſuch of them as do live, are bound to live to Chriſt, and not to themſelves. I muſt ſay, that the objection is ſet in a ſtrong light, and, at firſt ſight, carries in it ſomething very plauſible and engaging; but yet I hope to make it appear not to be the ſenſe of the text. The apoſtle here, as he often does elſewhere *s*, and as we commonly do, uſes an eliptical ſort of ſpeech, as appears from that paſſage, *And that he died for all.* To make which clear and full, we muſt add thoſe words, 'We thus judge, that he died for all, that henceforth they that live ſhould not live to themſelves;' where is underſtood that the *all* who were dead to ſin, by the croſs of Chriſt, at the ſame time, receiveceived a principle of ſpiritual life, which was to be improved in living to Chriſt; ſo that by *all that were dead*, and *thoſe that live*, the apoſtle means the ſame perſons, though he does not take up time to ſay, we thus judge, that all died to ſin in Chriſt; and all, at the ſame time, live in him by faith; and, from that very moment, are bound to live to Chriſt in newneſs of life. It was taken for granted, by the apoſtle,

s 'What the law could not do, in that it was weak through 'our fleſh, God ſending his own Son in the likeneſs of ſinful 'fleſh (he did, that the righteouſneſs,' &c. Rom. viii. 3. So Chap. v. 18. 'As by the offence of one (we ſupply, *judgment* '*came*) upon all men to condemnation.'

that

that men could not be *dead to ſin*, but, at the ſame time, they muſt *live in Chriſt*; 'for without him we 'can do nothing *t*;' and therefore, without explaining all this, he deſcribes the ſame perſons, who were, one ſenſe, dead; to be, in another ſenſe, alive; and bound to uſe that life, in obeying and glorifying Chriſt: The word *henceforth* favours this ſenſe; 'Then were all dead, that henceforth they who live, 'ſhould not live to themſelves, but to Chriſt.' What kind of reaſoning would it be to ſay, that Chriſt died for all that were dead in ſins, that henceforth among all that were dead in ſins, thoſe who live, ſhould not live to themſelves: But to ſay all were dead to ſin, by the death of Chriſt, that henceforth, or from that very time, they ſhould not live to themſelves, but to Chriſt, who died for them, and roſe again, is good and ſtrong reaſoning, and of a goſpel ſtrain. I think, the argument runs clear and ſtrong, if we apprehend the apoſtle thus ſpeaking: "In perſuading men to fly from the wrath to come, and receive Chriſt, we feel the conſtraining influences of his love, in dying for his people, and engaging them all to die to ſin, and live to himſelf." If this is the genuine ſenſe of the text, as I take it to be, the force of the objection is taken off at once; and, I hope, more need not be ſaid in anſwer to it.

3. The *all* for whom Chriſt is ſaid to *die* *u*, are thoſe very perſons for whoſe juſtification he roſe again. I aſk then, did Chriſt riſe again for the juſtification of all men? If not, then all mankind are not meant by the all for whom Chriſt died.

4. The all for whom Chriſt died, are *new creatures* *w*; their ſins are not *imputed* to them, and they are actually *reconciled* to God *x*, 'and they are 'made the righteouſneſs of God in Chriſt *y*.' But

t John xv. 5. *u* Rom. iv. 25. *w* Ver. 17.
x Ver. 19. *y* Ver. 21.

this is not the caſe of men in the world, but of all the elect, all believers; and hence it follows, that the all for whom Chriſt died, are not all men, that ever were, are, or ſhall be; and conſequently that from this text it cannot be proved that Chriſt died for all mankind.

[5.] Another text alledged in favour of univerſal redemption, is this which follows; 'Who will have 'all men to be ſaved, and come to the knowledge 'of the truth; who gave himſelf a ranſom for all, 'to be teſtified in due time *z*.' Our opponents think the cited words to be a clear declaration of the intention both of the Father and the Son, relating to man's redemption: of the Father it is ſaid, that he would have *all men to be ſaved*; and concerning the Son, that he *gave himſelf a ranſom for all*; and hence they conclude, that *Chriſt died for all and every man*. In vindication of this ſcripture, and in anſwer to the argument drawn from it, let it be obſerved,

1. That the whole force of the argument depends upon the ſenſe of the word *all*, which, in the very context, is uſed in a limited and reſtrained ſenſe, and can never be proved to be uſed in its largeſt ſenſe, in the text under conſideration. A little before it is ſaid, that 'ſupplications and prayers are 'to be made for all men, for kings, and for all in 'authority *a*;' now, are we here, by *all men*, to underſtand *every* man? Are Chriſtians to pray for the dead, as well as the living; for the damned in hell, or the glorified in heaven; for thoſe unborn and unknown. In the ſame place it is ſaid, that *thanks* are to be made to God for all men; what! for Judas, Cain, and Anti-chriſt, and all who are ſuffering the vengeance of eternal fire? If *all men* to be prayed for, and for whom *thanks* are to be given, mean only *ſome men* of *all ranks* and *nations*, eſpecially

z 1 Tim. ii. 4, 6. *a* Ver. 1.

thoſe

thoſe who have it in their power to do more good or harm than others, as public magiſtrates, and the like; then by the *all men*, whom God would have to be ſaved, and for whom Chriſt is a ranſom, may be meant only ſome men, ſome of all ſorts, ranks, and conditions, which are to be prayed for, ſeeing God has now enlarged the pale of the church, the Gentiles flowing into it. The will of God that 'men 'ſhould come to the knowlege of the truth,' and that 'they ſhould be ſaved,' is equally extenſive; for they are joined together, without any the leaſt diſtinction, or ſign of difference between them. 'God will 'have all men to be ſaved, and come to the know-'ledge of the truth:' All then to whom God does not grant the means of coming to the knowledge of the truth, are excluded from the all, whom God will have to be ſaved, and for whom Chriſt gave himſelf a ranſom.

2. The *will of God* here muſt mean either God's ſignification of what he requires men to do, or a declaration of what he himſelf will certainly do. Where-ever God's word comes, he requires all men to repent; but the event ſhews that he does not give repentance to all men, or work it in them *b*. He commanded Pharaoh to *let Iſrael go*, and yet foretold that he would *harden Pharaoh's heart*, ſo as he ſhould not *hearken* c; where there is a very plain diſtinction between God's ſecret and his revealed will, between what he calls man to do, and what he will do himſelf. The ſame appears in the caſe of Abraham's offering up his ſon Iſaac, and in many

b 'As I live, ſaith the Lord God, I have no pleaſure in the 'death of the wicked, but that the wicked turn from his way 'and live,' Ezek. xxxiii. 11. It doth not hence follow, that God would have all men, even the wicked ſaved, but only that he takes pleaſure in the converſion and ſalvation of the wicked, as the laſt clauſe explains it; but that 'the wicked turn from 'his way and live.'

c Exod. vii. 2, 3, 4.

others. When, in the text under conſideration, it is ſaid, that *God will have all men to be ſaved*, the meaning may be, that he requires all men, to whom he ſends his word, to *ſeek ſalvation*. Some *d* obſerve, that it is not ſaid that *God will ſave all men*, as expreſſing the certainty of what he will do; but he will *have all men to be ſaved*, as expreſſing the duty of all men to ſeek ſalvation. If by the *will of God* is meant in the text the *good pleaſure* of his will, or the good pleaſure which he hath *purpoſed in himſelf* e; then all mankind cannot be meant, by the all whom God will have to be ſaved, and come to the knowledge of the truth; ſeeing God 'works all 'things according to the counſel of his own will *f*:' but God does not actually ſave all men; yet 'his 'counſel ſhall ſtand *g*, and he will do all his plea-'ſure, in the hoſts of heaven, and among the inha-'bitants of the earth *h*; who has reſiſted his will, 'or who can do it *i*?' Now, this is the will of God, 'that of all whom he gave to Chriſt, he ſhould 'loſe nothing, but ſhould raiſe it up at the laſt 'day *k*. If then it was the will of God that all mankind ſhould be ſaved, all mankind would actually be ſaved; and if all are not actually ſaved from ſin and wrath, then the text in debate cannot mean that God will have every individual perſon to be ſaved, and conſequently that Chriſt's giving himſelf a ranſom for all, cannot mean all mankind, but the all given him by the Father; for, as he ſaid, 'he 'came down from heaven to do the will of him that 'ſent him *l*.'

It may be ſaid, God willed the ſalvation of all men conditionally, or if they will be ſaved. To this I anſwer; for God to will the ſalvation of all

d Vide Biſterf. contrà Crell. p. 75.
e Eph. i. 5, 9. *f* Ver. 11. *g* Iſai. xlvi. 10.
h Dan. iv. 35. *i* Rom. ix. 19. *k* John vi. 39.
l Ver. 38, 39.

men,

men, if they will, is not to will it at all; for all men might have rejected it. Nothing can be affirmed certainly of such a will of God, as depends upon the uncertain will of the creature. If all men will be saved, then God wills the salvation of all men; if no man will be saved, then God wills the salvation of no man: He has no will of his own who must be determined by the will of another, and that other is not determined by his will. This notion represents God as saying, I will that every individual person should be saved; nevertheless, not as I will, but as they will. Is not this to make the will of God, mutable and uncertain? And, on this supposition, what becomes of the immutability of his counsel *m*; or how 'does he work all things according to the 'counsel of his own will *n*?' Is not this evidently to dethrone God, and set up man in his room?

3. The will of God, that *all men should be saved*, is commensurate to his will, that *all men should come to the knowledge of the truth*: but it is not his will that all men should come to the knowledge of the truth; for to some he does not give a capacity to know it, as ideots *o*, mad men: And to others *p* he does not give, yea, he actually with-holds, the means 'of coming to the knowledge of the truth *q*;' and some he 'gives over to strong delusions, to believe 'a lie, that they may be damned *r*:' therefore he does not will that all men should come to the knowledge of the truth, or that all mankind should be saved.

It gives us a very ill representation of God to say, that he willed the salvation of all men if they will, when he well knew that multitudes never would choose or desire salvation from sin and wrath, and that he never would make them willing, by his own gracious power; for this is trifling with men, in a mat-

m Heb. vi. 17. *n* Eph. i. 11. *o* Psal. cxlvii. 19, 20.
p Acts xvi. 6, 7. *q* Chap. xvii. 30. *r* 2 Thess. ii. 11, 12.

ter

ter of the higheſt importance, and a pretending that love towards them, which had no reality in it, and could be no more than a deluſive ſhew and appearance of it.—From what has been ſaid, I think, it may clearly appear, that the ſcripture which has been ſo largely conſidered, does not prove that Chriſt died to redeem and ſave all men.

[6.] It is urged, that Chriſt *taſted death for every man* s; and our opponents make a mighty flouriſh with this text, and would have us believe that it concludes clearly and ſtrongly on their ſide. In anſwer to this, let it be conſidered, that the word *man* is not in the Greek text, though if it had, it would have given little or no ſtrength to their argument; for, in reaſon, it muſt have been explained agreeably to the context, 'Chriſt taſted death for 'all men *u*, or every man, who is one of the many 'ſons to be brought to glory,' and of whoſe ſalvation he is the Captain: Every man that is his brother, and is ſanctified by him *w*; every man who is one of the children whom God had given him *x*; every man who, by his death, is delivered from eternal death *y*; every man that is reconciled by his death. But this is not the lot of all men in the world; and therefore when it is ſaid, that 'Chriſt taſted death for every 'man,' the apoſtle does not mean that he died to redeem and ſave all mankind.

It may be ſaid, though the words *world*, *whole world*, and *all*, may admit of a reſtriction, and not always ſignify all mankind, yet the words *every man*, ſeem ſo very full and expreſs, that there is no room to evade the force of this teſtimony for univerſal redemption. To which I reply, that theſe very words, *every man*, are elſewhere uſed in a reſtrictive and limited ſenſe; and therefore may be ſo in the cited ſcripture. The apoſtle ſays, 'Warning every man,

s Heb. ii. 9. *u* Heb. ii. 10. *w* Ver. 11. *x* Ver. 13. *y* Ver. 17.

'and

'and teaching every man *z*: The manifeſtation of 'the Spirit is given to every man, to profit with *a*: Nay, Chriſt ſaid, 'Go preach the goſpel to every 'creature *b*:' Not to birds or beaſts, or every man that has been, then was, or ſhould be, upon the face of the earth; but generally and without diſtinction, as to nation or rank, to as many as they could, where-ever they came. No argument, therefore, can be drawn, for the uncertain meaning of the words, *every man*, as ſignifying every man that ever was, now is, or hereafter ſhall be, ſeeing they are ſo often taken in a limited ſenſe; and, according to the context, are ſo to be underſtood, in the ſcripture alledged.

[7.] Another text produced in favour of univerſal redemption, is the following; 'He is the Saviour 'of all men, eſpecially of thoſe who believe *c*.' According to our opponents, Chriſt is the Saviour of all men, as to impetration or purchaſe; and the Saviour of believers, as to their actual poſſeſſion and enjoyment of ſalvation. But here are ſeveral things to be proved before this text will eſtabliſh the doctrine of univerſal redemption, which, I believe, will never be done.

1. It ſhould be demonſtrated, that the Saviour here ſpoke of is *Jeſus Chriſt*: There is not a ſyllable in the text to cauſe us to think ſo. The Saviour here ſpoke of is ſaid to be the *living God*, a title not appropriated to Chriſt, though he is not excluded from it, but is, on other occaſions, ſo called: and it may be uſed of God indefinitely, who is 'the 'Hope of Iſrael, and the Saviour thereof in times 'of trouble *d*.'

2. It ſhould be proved, that the ſalvation here ſignified is *ſpiritual* and *eternal* ſalvation; whereas,

z Coloſ. i. 28. *a* 1 Cor. xii. 7. *b* Mark xvi. 15.
c 1 Tim. iv. 10. *d* Jer. xiv. 8.

to

to an impartial judge, it muſt rather appear to be meant of a *temporal* and *providential* ſalvation: The context, I think, carries it evidently this way, if we read the words in their connexion; 'Therefore 'we both labour and ſuffer reproach, becauſe we 'truſt in the living God, who is the Saviour of all 'men, eſpecially of thoſe that believe:' or we truſt in the living God for ſupport and preſervation, in the labours, and under the reproaches, which our preaching the goſpel occaſions; and we have this truſt in God, becauſe he is the Preſerver of all men, and eſpecially of his own people; for godlineſs has the promiſe of this life, and alſo of that to come; and therefore he will preſerve us here, ſo far as he ſees fit: And it is to be remembered, that Paul had a particular intimation of this, when he firſt received his commiſſion from Chriſt, who ſaid, 'I will ap-'pear to thee, delivering thee from the people and 'the Gentiles, to whom now I ſend thee *e*.' Now, what relation has this to univerſal redemption? I have often wondered, how men of ingenuity and learning could lay ſuch a ſtreſs upon this text, which is nothing to their purpoſe, even allowing, though I will only ſuppoſe, the opinion of ſome of the ancient writers to be true, that the word *Saviour* means *Preſerver*, as it refers to all men; and *eternal* ſalvation, as it refers to believers; for even in that way it makes nothing for univerſal redemption. It is ſaid, that Chryſoſtom, OEcumenius, Primaſius, and Ambroſe *f*, came into this laſt interpretation; ſo did Thomas Aquinas, and others: but I muſt freely own, that the former explanation of the text ſeems more ſolid, pertinent, and evidently juſt and true.

e Acts xvii. 16. *f* Vide Turret. Inſtitut, p. 2, 501.

3. Before

3. Before this text can eſtabliſh univerſal redemption, it muſt be proved, that there is an actual univerſal ſalvation: for the text does not ſay that God *may be*, by virtue of certain remote conditions and poſſibilities, the Saviour of all men; but, in that ſenſe in which he is the Saviour of all men, he actually *is ſo* at preſent. Now, if it can be proved, that all mankind are actually ſaved from ſin, death, and hell, the diſpute is at an end at once; and with what joy ſhall we come over to the tents of our opponents?

4. I cannot ſee how they will be able to draw a poſſible conditional ſalvation out of thoſe words, 'eſpecially of thoſe that believe;' and as to the other part of the verſe, there is nothing that looks like it. Upon the whole I conclude, that the text yields no ſupport to the doctrine of univerſal redemption. Our opponents have other arguments, from reaſon, to offer, and ſome objections againſt our doctrine to make; the conſideration of which will be the ſubject of my next and laſt diſcourſe.

SER-

SERMON IV.

TITUS ii. 14.

Jeſus Chriſt gave himſelf for us, that he might redeem us from all iniquity, and purify to himſelf a peculiar people, zealous of good works.

HAVING, in ſome former diſcourſes, offered ſeveral arguments in defence of the doctrine of particular election, in my laſt on this ſubject I made an entrance upon the conſideration of the arguments produced by our opponents, in favour of the notion of Chriſt's dying for all men; and I went through the objection againſt our doctrine, which is built on the general terms uſed in ſcripture; ſuch as the *world*, the *whole world*, *all men*, and *every man*. I ſhall now examine ſome other objections, which are made to our opinion. Therefore,

2. I ſhall proceed to another ſet of objections, which are brought againſt the doctrine of particular redemption, and which the enemies of it have always in their mouths, and make a great noiſe with. They pretend that the opinion of Chriſt's dying for a certain determinate number, is inconſiſtent with the general calls which are given in ſcripture, to all men, to believe and repent, that it detracts from the goodneſs and grace of God, and from the merit of Chriſt; that it repreſents God as partial or unjuſt to his creatures, and that it takes away all comfort from

from poor ſinners. Theſe things ſound plauſibly; but if the objections are ſeverally and diſtinctly examined they will appear to be of no weight.

(1.) The patrons of univerſal redemption often tell us, that all men are, in ſcripture, called to *repent* and *believe;* therefore Chriſt died to redeem all men. It is pleaded *a*, that John the Baptiſt came to bear witneſs to Chriſt, that all men through him might believe; that the apoſtles *b* were to 'go into 'all the world, and preach the goſpel to every 'creature;' and every individual that would believe, and be baptized, was to be ſaved; that *c* 'the Ho-'ly Spirit was to come and convince the world of 'ſin, becauſe they believed not in Chriſt;' and that the apoſtle Paul *d*, in his ſpeech to the Athenians, declared that 'God commanded all men every where 'to repent.'

Theſe allegations may be thought to have a great deal in them, by ſuch as are taken with the bare ſound of words, without conſidering their meaning; but it is a ſufficient anſwer if we ſay, that ſeeing multitudes in the world have not enjoyed the ſcriptures, nor the preaching of the goſpel, it is evident that all men, ſtrictly and abſolutely ſpeaking, have not been called to believe and repent. All the men to whom the miniſtry of John the Baptiſt extended, were far from being all men in the world; for there were multitudes dead before he was born, multitudes in his time who never heard him, and multitudes ſince who never knew any thing of his witneſs or teſtimony: therefore all the men that might or ſhould be influenced by his miniſtry to believe, could not be meant of all the individual men in the world. The apoſtles 'going into all the world, and preach-'ing the goſpel to every creature,' muſt not be interpreted of all the individuals of mankind, in their

a John i. 7. *b* Mark xvi. 15, 16. *c* John xvi. 8.
d Acts xvii. 30.

day, much leſs of all the ſons and daughters of Adam; for then they neither did nor could fulfil their commiſſion: And the next branch of the cited ſcripture, 'He that believes ſhall be ſaved,' is rather an epitome of the goſpel, which they were to preach, where-ever they came, than a command to all men to believe: Beſides, we may underſtand the words, as declaring the certain connexion between faith and ſalvation, which makes nothing againſt the doctrine of particular redemption. Chriſt ſaid, that the Holy Ghoſt ſhould, when he came, 'reprove the 'world of ſin, becauſe they believed not on him;' but the world he was ſo convince cannot be underſtood of all men, or every individual man, ſeeing millions were dead long before that time. The apoſtle declared, that 'God now commands all men 'every where to repent;' but the words imply that he did not always do it; 'The times of ignorance God 'winked at:' But now, by diffuſing the light of his word among the Heathen world, he more generally called men off from their idolatries, to the knowledge and worſhip of the true God. Every individual man in the world cannot therefore be comprehended in the apoſtle's expreſſions. If we ſuppoſe all men, ſtrictly ſpeaking, were called to believe, we muſt enquire what it is that they are called to believe: To ſay it is that Chriſt died for them, is to take for granted the thing in queſtion, whether he died for all men: To believe that Chriſt is the true and only Saviour, and to receive him, and depend upon him for ſalvation, as revealed in the goſpel, is that faith which men are called to by the preaching of the goſpel, and which has the promiſe of eternal life annexed to it; but this does not neceſſarily ſuppoſe that Chriſt died for all men.

There is a ſufficient ground to preach the goſpel to all, and for any perſon who hears it to hearken to the call of the goſpel, ſeeing there are many that

ſhall

ſhall be ſaved. It would not be thought unreaſonable to urge all huſbandmen to plow and ſow their lands, or all merchants to ſend their effects abroad, becauſe all of the one ſort ſhall not have good crops, nor will all of the other ſort have good returns: It is ſufficient to put them upon action, that ſome, nay, many, have. Miniſters are compared to *ſowers* e; and they, as well as huſbandmen, are in 'the morning to ſow their ſeed, and in the evening 'not to with-hold their hand, not knowing whether 'ſhall proſper, this or that *f*.' There are three things which lay a ſufficient foundation for miniſters to call all their hearers to believe, and for any of them to hearken to the call: One thing is, 'Chriſt's ability 'to ſave, to the uttermoſt, all who come to God 'by him *g*:' Another thing is, 'God's command *h*, 'that men believe in Chriſt;' this is 'the work 'of God *i*;' that which he requires, and that which he is pleaſed with: Beſides theſe, there is the gracious declaration and aſſurance; 'That whoſoever 'believes ſhall not periſh; and that Chriſt will in 'no wiſe caſt out him that comes to him *k*.' Upon theſe grounds, the apoſtles preſſed men to 'believe 'in Chriſt *l*, and preached to them forgiveneſs of 'ſins, through faith in his blood;' for ſo 'God 'has ſet him forth to be a propitiation *m*.'

The goſpel declares Chriſt's ability to ſave all that come to him; that all ſhall be ſaved who do believe in him; that it is the command of God that men believe; and that ſuch as do not, muſt periſh. Here is warrant enough for miniſters to preach Chriſt to all, and encourage all their hearers to believe on him. If they could truly tell men that Chriſt died for all men, yet they could not tell them that any

e Matth. xiii. 2. *f* Eccleſ. xi. 6. *g* Heb. vii. 25.
h 1 John iii. 23. *i* John vi. 29. *k* Chap. iii. 16. vi. 37.
l Acts xiii. 38. *m* Rom. iii. 25.

more ſhould be ſaved, than actually believe; and it is certain, that all who believe ſhall be ſaved. It is not my knowledge that Chriſt died for me, that is the ground of my believing in him; but the command of God requiring it, and the declaration, that whoſoever does ſo, ſhall have eternal life. Upon this, I have not only a liberty and encouragement to believe, when the goſpel is preached to me, but it is my duty ſo to do. In the olympic games *n*, 'there were many run, though but one received the 'prize;' but in the caſe before us, not barely one, but all who believe ſhall be ſaved: and therefore when the man put the queſtion to Chriſt, 'Whether 'there are few that be ſaved?' he bid him 'ſtrive 'to enter in at the ſtrait gate, becauſe many would 'ſeek to enter in, and not be able *o*.'

The goſpel is 'the power of God to ſalvation to 'every one that believes;' and ſeeing no man, who enjoys the goſpel, can know that he is excluded, but by final impenitence and unbelief, all men to whom the goſpel is preached, have the ſame outward call, and encouragements to believe, as all the ſaved have had. It was not perſonally made known to them before-hand, that God had choſen, or that Chriſt died for them in particular; but the general declarations and promiſes of the goſpel were ſet before them; Chriſt's ability and willingneſs to ſave loſt ſinners, were repreſented to them; and the Holy Spirit enabling them to believe theſe things, and to embrace Chriſt, as he is declared in the goſpel, the promiſe of the Redeemer, the ſalvation became theirs: And any perſon now treading in the ſteps of their faith, ſhall be a fellow-heir with them of the ſame happineſs.

If theſe things be duly conſidered, it will appear, that there is ſufficient ground to call all men to believe, and for every hearer of the goſpel to ſeek faith,

n 1 Cor. ix. 24. *o* Luke xiii. 23, 24.

without

without the perſon's knowing before-hand that Chriſt died for him in particular. Nor can I ſee how the knowledge of that, if it could be had, by an unbeliever, would help him; ſeeing thoſe who ſay Chriſt died for all, yet allow, that many, even of thoſe to whom he is preached, periſh; yea, many who have truly believed. And it is granted on all hands, that without true faith and repentance, there is no ſalvation. They who affirm that Chriſt died for all men, generally ſay, that he did not procure them faith, nor undertake that they ſhould certainly exert their own natural power to believe, which they are ſuppoſed to have: Wherein then are they better than others, or ſo well as thoſe who are waiting at the pool ſide, till the Spirit moves upon the waters of the ſanctuary? which he will do, and make it not only poſſible, but certain, that ſome, yea, many, ſhall be ſaved; and every one is to wait and hope, upon theſe reaſons and grounds, that he ſtands as fair for ſalvation as others; and ſhould be ſenſible, that whether Chriſt died for all, or only ſome, yet it is certain, that without faith he cannot be ſaved; that it is folly and wickedneſs to make his miſery certain, becauſe his happineſs is to him at preſent uncertain; and, upon the whole, that 'it is good 'for a man both to hope, and quietly to wait for 'the ſalvation of the Lord.'

I might further anſwer to the objection, that the calling all who hear the goſpel to believe, is the way to manifeſt the wickedneſs of men, and make it appear, that their deſtruction is of themſelves, if they neglect or refuſe this ſalvation; ſeeing whether Chriſt died for all, or for ſome only, yet they can no otherwiſe know that they have no part in it: Seeing it is very plain, and what all, who underſtand and preach the goſpel, muſt, and do tell the people, that 'whoſoever believes ſhall not periſh, 'but have everlaſting life.'

If it ſhould be ſaid, if all men who hear the goſpel are bound to believe that they ſhall or may be ſaved by Chriſt; then multitudes are bound to believe a lye, if Chriſt did not die for all men, ſeeing then all men cannot be ſaved by Chriſt. To this I would anſwer, that to believe that all men, who have faith in Chriſt, ſhall be ſaved, is no lye, but a plain certain truth; and it is as evidently falſe, that any man is bound to believe that he ſhall or can be ſaved without faith in Chriſt: Therefore, tho' Chriſt died for ſome only, no man who, under the goſpel, is called to believe, is required to believe a lye; for all who do believe on Chriſt ſhall be ſaved. Beſides, the firſt thing which a man under the goſpel is called to believe, is not that he ſhall be ſaved by Chriſt, but that 'there is ſalvation in no other;' and that if he truly receives Chriſt by faith, he ſhall be ſaved, but not otherwiſe.

(2.) It is pretended, 'that the doctrine of particular redemption *detracts* from the goodneſs and grace of God, and the merits of Chriſt; and therefore it cannot be true.' To this I anſwer, that the goodneſs and grace of God, and the merits of Chriſt, are more magnified and advantaged by the doctrine of particular redemption, than by the doctrine of univerſal redemption.

It does not honour the divine goodneſs and grace for God to leave all men open, not only to a poſſibility, but even a great probability of periſhing, notwithſtanding all that he has done to ſave them; and yet ſo it is, according to them who ſay, he gave Chriſt to die for all men, but only to render their ſalvation poſſible. That love and goodneſs which ſecures ſalvation to ſome, though a ſmaller number, muſt be greater than that love and goodneſs, which provides only a remote poſſibility for all. It ſeems to ſhew a great coldneſs and indifference, to leave it a ſecond time to the mutable will of man, to ſecure

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his ſalvation, when man's will, in its beſt condition, had ruined Adam, and all his poſterity. Might it not well have been thought, that if infinite love and goodneſs was ſhewed to all men, as it gave Chriſt to die for them, ſo it ſhould give the Holy Spirit to apply ſalvation to them, to make them willing to embrace it, and fix their adherence to it?

The ſcriptures *p* ſet forth the kindneſs and love of God in 'the waſhing of regeneration, and the 'renewing of the Holy Ghoſt.' The apoſtle ſaid, 'God, who is rich in mercy, for the great love 'wherewith he loved us, has quickened us together 'with Chriſt *q*.' But how does this great love and mercy towards man appear, in giving Chriſt for all men, only to make it poſſible that they may be ſaved, and then leave the far greater part of them for ever ignorant of the way of ſalvation, and multitudes who do know it, yea, all of them, to periſh in their ſins, if they do not, of their own free wills, without any preventing grace, procured by Chriſt, or ſecured to them by the Father, make ſure of this ſalvation? Is this the way to exalt the grace of God, and the merits of Chriſt; not to procure a certainty, but only a remote poſſibility of ſalvation for men?

If Chriſt died for all men, and yet leaves many of them, to aggravate their guilt, in rejecting ſuch a Saviour, when it was known to God, before he gave Chriſt for them, what they would do, ſurely it would have been more favour to them, not to have given Chriſt to die for them, than after that, to leave them to ſink deeper into miſery, under the guilt of 'denying the Lord, who bought them,' as ſome affirm. It muſt ſurely torment the poor creatures abundantly the more, to think that when Chriſt had opened a door of ſalvation for them, no kind hand would be ſo merciful as to lay hold on them and draw them in.

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p Tit. iii. 4, 5. *q* Eph. ii. 4, 5.

Is it not an unworthy repreſentation of the God of love to ſay, that though he ſeemed to love all men, ſo as to ſend Chriſt to die for them, yet he loved them ſo little, as to leave them all to periſh, if they would, notwithſtanding? I may here argue as the apoſtle did in a lower caſe, when he ſaid, 'Whoſo has this world's goods, and ſees his brother have need, and ſhuts up his bowels of compaſſion from him, how dwells the love of God in him[r]?' In like manner I may, if God ſhewed ſuch infinite goodneſs and love to all men, in giving Chriſt to die for them, how was it, that when he ſaw their need of his Spirit and grace, and the means of grace, he ſhould ſhut up his bowels of compaſſion from them, leave them to themſelves, and never ſo much as ſend the goſpel to thouſands of them?

In a few words, it does not appear to diſcover more, or ſo much grace and goodneſs in God, to take a diſtant and remote ſtep towards the ſalvation of all, in giving Chriſt to make it poſſible, as in giving Chriſt, grace, and glory certainly to ſome, yea, to a number, that no man can number, and to ſay, that Chriſt died for all men, not to purchaſe grace and glory for them, but only to render their ſalvation poſſible, is to depreciate, not exalt the merits of Chriſt; for this is to ſay, that he ſo merited ſalvation, as that ſalvation is ſecured to no man; for what is only poſſible may never be. And if Chriſt by his death procured a poſſibility of ſalvation, he only removed the inſuperable obſtruction, that ſo man might become his own Saviour, which is to exalt the goodneſs and power of the creature, and not the merit and grace of Chriſt. On the other hand, that grace muſt be infinite which gave Chriſt to procure, and ſecure eternal life, for a vaſt multitude of poor periſhing ſinners. And that merit muſt be infinite, which not only paid their vaſt

[r] 1 John iii. 7.

debt

debt to juſtice, but alſo purchaſed for them an inconceivable and eternal weight of glory.

Thus, I think, it appears that the doctrine of particular redemption does not detract from the goodneſs and grace of God, or the merits of Chriſt, but that the charge falls juſtly and very heavy upon the contrary opinion.

(3.) It is confidently objected, 'that it repreſents God as *partial*, if not *unjuſt*, towards his creatures, if when they were all in the ſame condition, he provided a remedy, a Redeemer and Saviour for ſome, and not for others; and the ſame may be ſaid of Chriſt; for why ſhould not all, in a like condition, be alike dealt withal?' I anſwer, That if God may make no difference between his creatures, in the ſame condition, then he muſt either provide a Saviour for all ſinful creatures, or for none; and then why was there no Saviour provided for devils as well as for men? Are they not God's creatures, yea, creatures of a more noble kind than man? Are they not ſinful and miſerable creatures, who needed a Saviour as well as man? Why then are they paſſed by? Why did not Chriſt take their nature, and die for them, as well as for mankind? And if there was no blame or partiality in redeeming men, and not devils, why ſhould it be thought a reflection upon God, to ſend his Son to redeem ſome men and not others? Where many have a juſt and equal claim to any benefit, there the giving it to one, and withholding it from others of them, is unjuſt and diſhonourable; but when none of them have any juſt claim to it, but all have deſerved the contrary, there the caſe is far otherwiſe. Where many have deſerved puniſhment, and ſome are exempted from it, without any ſatisfaction to the law, whilſt others are made to ſuffer the law, there lies a charge of unjuſt partiality; but this is not the caſe before us: though God exempts that particular number from con-

condemnation, for whom Chriſt died, yet it is upon ſatisfaction made by their Surety and Saviour, and in puniſhing the reſt he does them no wrong, for he inflicts upon them nothing but what is the proper deſert, and the due wages of ſin.

God in his word has vindicated this right of ſovereignty to himſelf, to beſtow his favours upon whom he will; as in this paſſage, 'Who art thou, 'O man! that replieſt againſt God? Has not the 'potter power over the clay, of the ſame lump to 'make one veſſel to honour and another to diſho-'nour *ſ*?' The objection of partiality proceeds from the pride and envy of man, as Chriſt informed us, when he ſaid; 'Is it not lawful for me to do what 'I will with mine own? Is thine eye evil becauſe I 'am good *t*?' We ſee in the daily diſtributions of providence a great inequality; ſome are rich, others poor; ſome healthy, others very ſickly; ſome born deformed, others well ſhaped; ſome wonderfully preſerved, others expoſed to many perils; ſome have the clear light of the goſpel, and millions know nothing of Chriſt; and, ſhall not God be juſt, becauſe he is thus partial?

(4.) It is objected, 'that the doctrine of particular Redemption takes away all *comfort* from poor ſinners; therefore it is not true.' To this I anſwer, that the word of God affords no comfort to ſinners, whilſt they remain in impenitency and unbelief. 'There is no peace, ſaith the Lord, to the wick-'ed *u*: He that believeth not ſhall not ſee life, but 'the wrath of God abides upon him *w*: Except ye 'repent ye ſhall all likewiſe periſh *x*.' Suppoſing Chriſt did die for all men, yet that can yield no comfort to a man that lies under the wrath and curſe of God.

ſ Rom. ix. 20, 21. *t* Matth. xx. 15. *u* Iſa. xlviii. 22.
w John iii. 36. *x* Luke xiii. 5.

Thoſe

Thoſe who ſay, that Chriſt died for all men, do not ſay, that all men ſhall be ſaved, or that it is ſo much as probable that they ſhould. They do not ſuppoſe, that Chriſt is engaged, by any ſpecial love, or covenant, to ſave any man, who enjoys the goſpel, any more than thoſe who never enjoy it, or thoſe who are in hell. Nor do they pretend to ſay, that all, or the greater part of ſuch as enjoy the goſpel, will believe and be ſaved; and if they do not, what comfort can it afford men to think, that Chriſt died for all men, when, if it is ſo, that will but aggravate their condemnation and miſery, as rejecters of Chriſt and his ſalvation?

All who believe and repent have the greateſt grounds of joy and comfort, though Chriſt died to redeem and ſave ſome men only: This is 'ſtrong 'conſolation for all the heirs of promiſe, who have 'fled for refuge, to lay hold on Chriſt the hope ſet 'before them.' But, what comfort can that doctrine afford, which leaves all men at uncertainties, whether ever they ſhall be ſaved, though Chriſt died for them, and they believe in him? Becauſe by his death, as the friends of it ſay, he eſtabliſhed no certainty of their perſeverance and ſalvation, ratified no abſolute promiſes, did not procure them perſevering grace, or that guidance of the Holy Spirit, which ſhall end in eternal life.

How is the covenant ordered in all things and ſure? What conſolation can he draw from it, who, though he may plead the gracious promiſes of it today, may be excluded from all intereſt in them tomorrow, and have no promiſe to plead for his recovery, nor any reaſon to hope, that that blood, which he ſays was ſhed for him, ſhall do any thing elſe, but plead againſt him, as one trampling it underfoot? Whereas upon the foot of particular redemption there is room to expect, that where the goſpel comes, ſome, it may be many, will be brought home

home to Chriſt by it; for 'all that the Father hath 'given him ſhall come;' and if 'they fall, they 'ſhall riſe again:' The promiſes are ſealed and ſure; effectual grace and eternal glory are purchaſed for them: Chriſt loves their perſons, and will not permit any of them to periſh; he pleads his death for them, undertakes to protect and guide them by his Spirit, till he has brought them ſafe to glory. Tho' they ſee no worthineſs in themſelves, yet they may plead his ſpecial love to them, and his giving himſelf for them, not only to make their ſalvation poſſible, but certain; and thus he has given them everlaſting conſolation, and good hope through grace.

If we tell a man in diſtreſs and anguiſh of ſpirit, for his reigning impenitency and unbelief, that Chriſt died for him, ſeeing he died for all men, and therefore he may be of good comfort, how eaſily may he reply, Be it ſo, that Chriſt died for all men, and ſo for me; yet I may periſh as well as Cain and Judas: If Chriſt made my ſalvation poſſible by his death, yet I may make my damnation certain by my unbelief. What will it profit me, that Chriſt died for me, if my own treacherous, unbelieving heart ſhuts me out from ſalvation? I do not perceive, that he purchaſed either grace or glory for me; but I am left to my own free will, which I find ſet againſt divine things, and bent upon what is evil: I have no abſolute promiſes to plead, no aſſurance that Chriſt procured the Holy Spirit to help ſuch as I am, or that Chriſt loved any man living better than thouſands, whom he left to periſh in their ſins; of what advantage then is it to tell me, that Chriſt died for me and all men? If Chriſt had been a propitiation for my unbelief, as well as my other ſins, I might have entertained ſome hope, that I ſhould have been delivered from it; but now, though Chriſt died for all men, I may periſh in my unbelief, as inevitably as if he had died for no man.

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This I take to be a juſt repreſentation of the caſe; and ſurely it is not hard to infer from what has been ſaid, that the doctrine of Chriſt's dying for *ſome men*, to ſecure them grace and glory, affords more ſolid comfort than the pretence that he died alike for *all*, to render their ſalvation *barely poſſible*, but purchaſed for them by his death neither grace nor glory, but left them to ſhift for themſelves, to get faith, and preſerve it, if they could, or elſe to periſh, as millions have done before them.

The APPLICATION.

1. If Chriſt has rendered the ſalvation of his people certain, he muſt needs be a *mighty* and *powerful Redeemer*. The ſcripture has aſſured us, that 'God laid help upon One who is mighty *y*:' and the Moſt High is introduced ſpeaking thus *z*, 'Behold my ſervant, whom I uphold;—he ſhall not 'fail, nor be diſcouraged.' It would be unbecoming the wiſdom and faithfulneſs of God, to give the character of a Saviour to an inſufficient perſon. Redemption is the glory of all his works, but it would have been the diſgrace of them, if he had appointed a perſon to redeem us, who was unable to do it, and who had failed in the performance; for then the choſen ſeed had been loſt, the deſign of his love had been diſappointed, the Sun of righteouſneſs had ſet in an everlaſting cloud of darkneſs, and the wiſdom and truth of God had ſuffered an eclipſe. Seeing then God has choſen Chriſt to ſave men, and has propoſed him as a ſufficient Redeemer, we may conclude, he is ſuch an one; for the infinitely wiſe and good God would never have made choice of one, who was not equal to an undertaking, upon which his honour, and man's happineſs ſo much depended.

y Pſalm lxxxix. 19. *z* Iſa. xlii. 1, 4.

We cannot doubt of Chriſt's ability to ſave, if we conſider his perſon and qualifications. In his perſon he is God-man, 'God manifeſted in the fleſh;' all the perfections of God, and all the capacities of man meet in him. Hence he was capable of obedience and ſufferings as man, and of bearing the weight of vengeance, as his divine power ſupported the human nature. As man he could be humbled, crucified, and buried; as God he could raiſe himſelf from the dead, fill all things, convert the elect, confound the wicked, triumph over Satan, and bring many ſons to glory. The church is taught to place her confidence in this, that her Saviour is God; not a made God, but the Lord Jehovah: hence ſhe could ſay *a*, 'I will truſt and not be afraid; for the Lord Jehovah is become my ſtrength, and my ſong.' If the eternal God cannot be a refuge, and if his everlaſting arms cannot uphold us, who ſhall? where is ſalvation to be had, if not in him 'in whom dwells all the fulneſs of the Godhead bodily, and who has all power in heaven and earth?' When Chriſt's human nature was formed in the womb of the Virgin, 'the power of the higheſt overſhadowed her,' not only ſo as to produce that nature in an extraordinary manner, but alſo, ſo as that the Son was for ever cloſely united with it, from the firſt moment wherein the humanity did exiſt. Viewing the Redeemer in this light, we may well conclude that he is *mighty to ſave*. It is therefore very good advice which is given us, to 'truſt in the Lord for ever *b*; for in the Lord Jehovah there is everlaſting ſtrength.' We may ſay of our Saviour, as Job once ſaid *c*, 'I know that thou canſt do every thing:' he can do every thing conſiſtent with the glory of God, and the counſels of his will.

a Iſa. xii. 2. *b* Chap. xxvi. 4. *c* Job xlii. 2.

Chriſt

Chriſt fulfilled the law, ſuffered its curſe, proved his divine miſſion by miracles, and manifeſted his Deity in his reſurrection: 'he made an end of ſin, 'and brought in an everlaſting righteouſneſs,' enlightened many dark minds, bowed many ſtubborn wills, ſanctified many impure minds, gave them firſt grace, and then glory. Chriſt even when he was ſuffering in weakneſs, ſeemed to yield to the malice of his enemies, and was dying under his Father's vengeance; yet to make it evident, that he was able to ſave, put forth an act of his almighty power, upon the heart of one who was dying with him, and firſt made him 'willing in the day of his power,' and then carried him up to his celeſtial palace. 'This day, ſaid he to the converted thief, ſhalt 'thou be with me in paradiſe *d*.' The conſideration of the time, place, and circumſtances of this converſion, tends much to illuſtrate Chriſt's ſaving power. Satan was now gaping upon the prey, juſt ready to devour the poor thief, who was dying in all his guilt and wickedneſs: one Evangeliſt tells us, 'That they that were crucified with Chriſt 'reviled him *e*;' though another ſays, 'that one of 'the malefactors railed on him, but the other re-'buked him *f*.' Theſe two accounts may be thus reconciled: When the malefactors were firſt nailed to the croſs, they both of them ſpit out the venom of their wicked hearts againſt Chriſt; but in a little time, one of them begun to relent: he felt a divine power from the dying Jeſus coming upon him, which opened his eyes, changed his heart, cauſed him to rebuke his fellow-ſufferer, to pray to his dying Saviour, and to believe and own his ſovereignty and kingdom; and that when both the Saviour and the ſaved were in the agonies of death: this was a wonderful inſtance and evidence of Chriſt's ſaving

d Luke xxiii. 43. *e* Mark xv. 32. *f* Luke xxiii. 39, 40.

power. Whilſt Chriſt was in this world, the winds and the ſeas obeyed him; his enemies fell at his feet, and licked the duſt when he pleaſed; the devils fled before him; many believed in him, to the ſaving of their ſouls: all which makes it very plain and evident, that Chriſt was mighty to ſave, a ſufficient Saviour.

Chriſt invites all the *weary* and *heavy laden* to come to him for reſt; which ſhews his ability to ſave all ſuch as come to God by him. Was there any guilt which a redeemed ſoul could contract, any power of ſin in ſuch an one, which Chriſt could not expiate and ſubdue, his invitation would be all deluſion. It is neceſſarily implied, and ſuppoſed in the invitation, that Chriſt is able to ſave every ſoul that is enabled to comply with it. Chriſt's ability to ſave is abundantly declared in the ſcriptures; 'Is 'my hand, ſays Chriſt, ſhortened at all, that it can-'not redeem; or have I no power to deliver *g*? who 'will contend with me? let us ſtand together *h*.' There is no oppoſing the Redeemer; 'he takes a-'way the captives of the mighty, and the prey of 'the terrible, for the Saviour is the mighty One of 'Jacob *i*; Satan the prince of this world is ſpoiled, 'judged, and caſt out *k*:' The hand-writing that 'was againſt us, which was contrary to us *l*, is taken 'away; Chriſt hath nailed it to his croſs: he re-'deemed his people from the curſe of the law, be-'ing made a curſe for them: he has aboliſhed death, 'and ſwallowed it up in in victory, and brought 'life and immortality to light *m*: he is the life, the 'eternal life; his people reign in life by him *n*: 'hence *death* and *hell* are ſaid to be *caſt into the lake 'of fire* o.' Chriſt ſaves all the redeemed from death and miſery. The ſcriptures declare, 'that there is

g Iſa. l. 4. *h* Ver. 8, 9. *i* Iſa. xlix. 24, 25. *k* Coloſ. ii. 15. John xvi. 11. xii. 31. *l* Coloſ. ii. 14. Gal. iii. 13. *m* 2 Tim. i. 10. *n* 1 Cor. xv. 54. *o* Rev. xx. 14.

'ſalvation

'ſalvation in no other *p*: he is God's ſalvation to 'the end of the earth *q*:' which ſhews Chriſt to be a powerful Redeemer indeed. The promiſes are all yea and amen in Chriſt Jeſus; they are all confirmed by him: the promiſed grace and glory are purchaſed, and ſhall be applied by him; and therefore he is a mighty Saviour.

It is eaſy to cite a great number of particular promiſes relating to the ſeveral parts of our ſalvation; but I ſhall content myſelf with one or two, wherein the Holy Ghoſt has ſummed up all the reſt; 'This is the promiſe that he hath promiſed us, even 'eternal life: this is the record that God has given 'us, eternal life; and this life is in his Son *r*.' But in vain were ſuch comprehenſive promiſes made, if Chriſt was not able to fulfil and make them good. God has promiſed that 'Iſrael ſhall be ſaved in the 'Lord, with an everlaſting ſalvation *s*.' Chriſt then is not only able to repulſe the enemy once for a little time, but to ſecure his redeemed for ever; ſo as 'the enemy ſhall no more exact upon him *t*,' or pluck them out of his hand.

Chriſt's ſufficience for the work of redemption, appears from the *dignity* to which he is raiſed in the celeſtial world. There is a prevailing interceſſor with God: ſome might be apt to think this to be an argument of weakneſs, but in ſcripture it is produced as a proof of Chriſt's ability to ſave: 'Wherefore he 'is able to ſave them to the uttermoſt, that come 'to God by him, ſeeing he ever lives in heaven, to 'make interceſſion for them *u*.' Chriſt's interceſſion ſhews him to be an able Saviour; for the Father would never have admitted him to plead his merits in heaven, if he had not paid a full price of redemption on earth: his plea is not as a ſupplicant

p Acts iv. 12. *q* Iſa. xlix. 6. *r* 1 John ii. 25. ch. v. 11.
s Iſa. xlv. 17. *t* Pſa. lxxxix. 22. *u* Heb. vii. 25.

for mercy, but he pleads law and juſtice; and therefore ſays peremptorily, 'Father, *I will*, that thoſe 'whom thou haſt given me, ſhould be with me, to 'behold my glory *x*.' He well knew that his ſacrifice would ſupport his claim; and his life in heaven is a glorious evidence of his ſaving power: ſo that every Chriſtian may, with Job, rejoice in this, 'that 'his Redeemer liveth *y*.' This ſhews that he has ſatisfied juſtice, conquered death, and is able to ſave us by his life: the ſame power by which he roſe from the dead, and aſcended up into glory, is ſufficient to 'raiſe us up together with him, and 'make us ſit together with him in the heaven-'ly manſions, which he is gone to prepare for his 'people *z*.' Chriſt taught his people to build a certain expectation of their eternal life upon his, when he ſaid, 'Becauſe I live, you ſhall live alſo *a*:' he who is our advocate, perfectly underſtands every caſe, which he undertakes to plead: he is always heard, becauſe he pleads a merit which is always acceptable to his Father; and he pleads for a happineſs which is intirely agreeable to the Father's purpoſe and promiſe: they therefore cannot miſs of ſalvation, who have ſuch an advocate before the throne. He never interceeds in vain; God gives him his heart's deſire, and with-holds not the requeſt of his lips: he prayed for Peter, that his *faith might not fail*, and the effect followed: he was recovered from his ſad fall, and enabled to ſtrengthen his brethren.—Thus the life of Jeſus is made manifeſt in our mortal bodies; we are as dying, and yet behold we live, becauſe Chriſt ever lives in heaven, to make interceſſion for us, and ſo is able to ſave us to the uttermoſt from all ſin and miſery, and that for ever. In the goſpel-glaſs, we may ſee 'Jeſus crowned with glory and honour *b*;' which is a convincing evidence,

x John xvii 20. *y* Job xix. 25. *z* John xiv. 2.
a Ibid. ver. 19. *b* Heb. ii. 9.

that

that he has procured eternal ſalvation for us. It is not once to be thought that God would have given ſuch honours to an imperfect inſufficient Saviour: to what purpoſe ſhould God have ſet him over the works of his hands, who was not able to govern and over-rule them all to his own ends? or why ſhould the redeemed aſcribe to him *glory and honour c*, as redeeming them to God by his blood; if he had failed in that work, and had not procured for them 'a crown of glory that fades not away?' Why was the goſpel proclaimed, and the converting or comforting Spirit ſent down from heaven? why were all the angels of God required to 'worſhip the 'Saviour, and miniſter to the heirs of ſalvation,' if the Saviour was impotent, and the ſalvation of the redeemed either imperfect or uncertain? If Chriſt failed in the purchaſe, why was 'he exalted to give 'repentance and remiſſion of ſins *d*?' for ſurely, he that is able to do this, muſt be able to ſave to the uttermoſt.

In the great day, Chriſt will raiſe up all given him by the Father, without letting any be loſt or wanting *e*; ſaying to his Father, 'Here am I, and 'the children whom thou haſt given me; a glori-'ous church, having neither ſpot nor wrinkle, nor 'any ſuch thing *f*:' this will be done with exceeding joy, both on the part of the Father who choſe them, the Son who redeemed them, the Holy Spirit who ſanctified them, miniſters who eſpouſed them to Chriſt, and on the part of the redeemed, who enjoy this glorious ſalvation. Chriſt's ability to ſave, will appear in the cleareſt light in that day, when 'he ſhall come to be glorified in the ſaints, and ad-'mired in all them that believe *g*.' If we believe the ſcripture account of theſe things, there will be

c Rev. v. 9. *d* Acts v. 31. *e* John vi. 39. Jude ver. 24.
f Heb. ii. 13. Eph. v. 27. *g* 2 Theſſ. i. 10.

no room to queſtion Chriſt's power to ſave. Even ſuch as make light of it now, the laſt day will reveal it, 'when Chriſt ſhall appear the ſecond time, 'without ſin, unto ſalvation *h*;' all ſin being expelled out of the redeemed, and all ſorrows removed from them, their bodies being the glorious manſions of more glorious ſouls, all the ſaints being joined to Chriſt, that infinitely more glorious Head, good angels adoring the Saviour, and admiring the ſalvation, and evil angels and men lying under the feet of his vengeance, filled with ſhame, horror, and eternal confuſion. Now, we ſee through a glaſs but darkly, but then the Saviour will appear in all the glory of his ſaving power.

2. Such as are redeemed, may with admiration think on an *all-ſufficient* Redeemer, being appointed to undertake their cauſe; for herein regard was had to man's impotency and miſery. God had tried the ſtrength of man, when Adam was in the ſtate of innocency the head of mankind, and the truſtee of their felicity, he ſoon fell, and ruined himſelf and his poſterity: therefore it was not fit to intruſt our happineſs in ſuch a hand again, much leſs in the hand of a ſinful creature. God ſaw it needful to appoint his own Son, to be our Saviour; he well knew his wiſdom, power, faithfulneſs, and immutability, his love to his glory, and to the happineſs of man: he laid him as a ſure foundation, a tried corner-ſtone, able to bear the weight of the whole building. No leſs perſon could either ſatisfy for ſin, or turn a ſoul from it, raiſe a body from the grave, or conduct a ſoul to glory: 'no man can redeem his 'brother, or give to God a ranſom for his ſoul;' nor was it in the power of the choſen ſeed to deliver themſelves from the tyranny of Satan, or the miſeries of the preſent ſtate. Such a Saviour as Chriſt was

h Heb. ix. 28.

was therefore neceſſary for us: God ſuited the remedy to the diſeaſe; the ſtrength of the Saviour to the weakneſs and miſery of the ſinner: 'Such an high Prieſt became us,' was fit and ſuitable for us; impotent and miſerable ſinners ſtood in need of a ſtrong and merciful Saviour.

God would have his choſen, not barely redeemed from hell, and brought to heaven; but he would have it done in ſuch a way, as ſhould be moſt to his own and his Son's honour. The apoſtle ſpeaks of *ſalvation in Chriſt*, with *eternal glory* i; not barely *ſalvation*, but a *glorious* ſalvation: a ſalvation which ſhall be to the honour of him that contrived it, of him that purchaſed it, of him that applied it, and of them who enjoy it. Concerning our Saviour, it is ſaid, 'his glory is great in thy ſalvation; ho-'nour and majeſty haſt thou laid upon him *k*.' When Chriſt was going to ſuffer, he therefore put up ſuch a prayer as this; 'Father, the hour is come, glorify 'thy Son, that thy Son alſo may glorify thee *l*.' God provided a mighty Saviour, who was able to retrieve the honour which the firſt Adam had loſt; he came ſhort of the glory of God, but Chriſt in all things acted to his own and his Father's glory, both before he died, and ſince. He was uſhered into the world with the ſongs of angels, reſounding, 'Glory to 'God in the higheſt *m*;' and he went out of the world into a ſtate of heavenly glory, where the Father and Son are continually praiſed for this wonderful ſalvation: for which reaſon, among others, heaven may be ſpoken of as a ſtate of eternal glory.

God reſolved in ſaving men, to deſtroy ſin, and to vanquiſh Satan. This was a work too great to have been accompliſhed by any other than one who is almighty. It required the wiſdom and power of a God to make an end of ſin, and deſtroy Satan; to

i 2 Tim. ii. 10. *k* Pſal. xxi. 5. *l* John xvii. 1.
m Luke ii. 14.

to turn him out of his throne, and to caſt his infection out of the ſoul. Satan was ſtrongly fortified, deeply entrenched in the heart of man; he was a vigilant and ſubtle ruler, and not eaſily expelled; he baffled Adam in his ſtate of integrity, and gained the throne when he had no friends in the ſoul before-hand; how then ſhould a fallen creature be able to turn him out, when a holy creature could not keep him out? how could human power deſtroy ſin, when it could not prevent its entrance into the heart, and its infecting our whole nature. It was neceſſary therefore, that this work ſhould be undertaken by one who was infinite in wiſdom and power, and ſo able to accompliſh it. Chriſt therefore comes forth, 'walking in the greatneſs of his ſtrength, 'mighty to ſave.'

God exerciſed his infinite love to his choſen, by committing the care of their ſalvation to Chriſt: he well knew all the deſigns of his love were ſecured by this. The kindneſs of God appeared in this, that the Saviour whom he appointed, was no weak one, but able to ſave to the uttermoſt: his power, grace, wiſdom, and merit were all infinite; and therefore poor timorous Chriſtians may ſafely commit their ſouls to him, in a way of reliance without being afraid. 'In his love, and in his pity God ſav-'ed his people, and carried them all the days of old;' and thus he deals with them, at all times, and in the preſent time. We have a wonderful inſtance of God's love to his choſen, in his giving his only begotten Son for them. Salvation is not ſtraitened in him; the divine love dilates itſelf in unmeaſurable dimenſions, in raiſing up for us ſuch a horn of ſalvation as Chriſt is: the mighty God is the prince of peace. A Chriſtian can be in no diſtreſs, which the mighty Saviour is not able to free him from. Every believer may ſay, in the higheſt ſenſe, as Hezekiah did in a lower caſe, 'I had great bitterneſs, but

'thou

'thou haſt, in love to my ſoul, delivered it from 'the pit of corruption, for thou haſt caſt all my 'ſins behind thy back *n*.' In Chriſt the mighty Saviour, all the kind intentions of divine love are accompliſhed, and therefore God from the beginning choſe us in Chriſt, that we ſhould be 'without blame 'before him, in love *o*.'

3. How great is the *folly* and *miſery* of all thoſe, who ſeek to any other but Chriſt to ſave them? All the herd of idolaters 'fly to a refuge of lies, and 'pray to a God that cannot ſave them *p*.' In what confuſion will they be, who have neglected the mighty Saviour, and his great ſalvation, when God ſhall ſay to them, 'Where are your Gods which you 'have made you? let them ariſe, if they can ſave 'you, in the time of your trouble *q*.' Some ſay to the works of their own hands, that they are their gods; and no wonder, if when they have exalted a created thing into a god, they degrade God the Saviour into a creature: they ſee no need of an infinite fund of power or merit in a Saviour, who are ſo full in themſelves; but to all the rout of Pagan, Romiſh, and Arian idolaters, thoſe words of God may be applied, 'Behold all you that kindle a fire, that com-'paſs yourſelves about with ſparks, walk in the 'light of your fire, and in the ſparks that you have 'kindled; this ſhall you have at my hand, you 'ſhall lie down in ſorrow *r*.' They who ſlight the mighty Saviour, ſpoke of in the former part of the chapter, and ſet up gods and ſaviours of their own, will meet with eternal ſorrow and anguiſh in the end, when they lie down in the grave, and make their bed in hell. How will it rend their hearts with a thouſand agonies, when they ſhall be forced to ſay, 'The harveſt is paſt, the ſummer is ended, 'and we are not ſaved *s*!' the reaſon of which is

n Iſa. xxxviii. 17. *o* Eph. i. 4. *p* Iſa. xlv. 20.
q Jer. ii. 28. *r* Iſa. l. 11. *s* Jer. viii. 19, 20.

pre-

premiſed; 'they have provoked me to anger with 'their graven images, with ſtrange vanities.' Is not this the caſe of ſuch as ſet up a ſaviour, who is neither god nor a creature, as well as of thoſe who worſhip images, or truſt to their own good works to ſave them?

4. How acceptable ſhould the *goſpel* be, both to them that preach it, and to them that hear it? Every miniſter who loves the glory of God, and the happineſs of men, may be very glad that he has ſuch a meſſage to bring to the people as the angel had, when he ſaid, 'Fear not, for behold I bring you 'good tidings of great joy, which ſhall be to all 'people; for to you is born this day a Saviour, 'which is Chriſt the Lord *t*:' A mighty Saviour, an all-ſufficient Saviour, who is able to deliver all who come to God by him, from ſin and Satan, death and hell. 'How beautiful ſhould the feet of thoſe 'be that publiſh ſalvation, and ſay to Zion, thy 'God reigneth *u*?' We have lived to ſee the meſſage and the meſſengers treated with contempt. What Paul ſays *x*, is a *faithful ſaying*, and *worthy of all acceptation*, ſome think is not worth their hearing. A Saviour who purſues the deſigns of diſtinguiſhing unchangeable love, and effectually ſaves all the redeemed, is deſpiſed and rejected, but without reaſon, and at the peril of ſuch as do it; for the 'deſpiſers muſt wonder and periſh; but the voice of 'rejoicing and ſalvation is in the tabernacles of the 'righteous; becauſe the right-hand of the Lord 'doth valiantly:' when miniſters are *clothed with ſalvation*, the *ſaints ſhould ſhout aloud for joy*.

5. Has Chriſt rendered *certain* the ſalvation of his people; what *pleaſure* and *delight* may they take in him? Whatever troubles they have in the world, Chriſt ſays to them, 'Be of good cheer, I have o-

t Luke ii. 10, 11. *u* Iſa. lii. 7. *x* 1 Tim. v. 15.

'vercome

'vercome the world *y*.' Have we ſtrong enemies to fight againſt us? we have a ſtronger Saviour to fight for us; Satan and the world are conquered enemies, and the weakeſt believer ſhall come off 'more than a conqueror, through him that loved 'him *z*.' Doth our heinous guilt cry ſtrongly againſt us for condemnation? the Chriſtian ſhould comfort himſelf in this, that the blood of Chriſt cries louder in the ears of God for pardon and forgiveneſs. A believer has abundant reaſon to rejoice in God his Saviour, not only becauſe there is no other, but alſo becauſe there is nothing wanting in him. In him there is wiſdom for the weak, righteouſneſs for the ſoul that is aſhamed of its own nakedneſs, ſanctification for the polluted, and redemption for thoſe who are waiting for the glorious liberty of the children of God. With what delight then may the believer ſit under the ſhadow, and how ſweet may the fruit of this mighty Saviour be unto him?

With what joy might we draw water out of the wells of ſalvation; what comfort might we receive from the mighty Saviour, could we but live upon him by faith? when the roaring lion utters his voice, when the world rages, when within are fears, and without are fightings, yet what reſt and peace might we have in Chriſt, could we but know *whom we have believed*, and be 'perſuaded that he is able to 'keep what we have committed to his truſt, againſt 'the great day *a*?' Chriſt wants no power or will to ſecure the ſouls and the ſalvation of ſuch as by faith commit themſelves to him: he is *the conſolation of Iſrael* b, and the Holy Spirit is the *comforter* of the faithful: he takes of the things of Chriſt, and comforts the Chriſtian with them.

y John xvi. 33. *z* Rom. viii. 37. *a* 2 Tim. i. 12.
b Luke ii. 25.

When the poor Chriſtian is ready to ſink under the burden of the body of ſin, he may take comfort in that deliverance from it, which he ſhall ſhortly receive from the hand of Chriſt: when the weak believer is diſmayed with fears, leſt the enemies of his ſalvation ſhould overcome and ruin him; this may quiet him, that all the powers of darkneſs ſhall never be able to pluck one lamb out of Chriſt's boſom, nor the moſt feeble ſheep out of his almighty hand *c*.

When fear and horror ſhall ſeize all the chriſtleſs world, at Chriſt's ſecond coming, the faithful ſhall lift up their heads with joy, becauſe their mighty Redeemer then comes to complete their ſalvation. In the mean time, the Chriſtian may take comfort in this, that though there are many changes and diſappointments in the world, yet Chriſt is ever the ſame; and may ſay, bleſſed be God, for bleſſing me with all ſpiritual bleſſings in Chriſt, that in him the heirs of promiſe might have *ſtrong conſolation*. All things in this world will ſhortly fail us, or we muſt leave them; but here is the comfort to the Chriſtian, that his Redeemer lives: though the heavens and earth ſhall periſh, yet Chriſt is the ſame; the ſame in power, merit, wiſdom, grace, and glory; and theſe ſhall have no end, no change. We have no reaſon to call in queſtion the compaſſions of Chriſt's heart, or the power of his hands: that is a moſt comfortable promiſe concerning Chriſt, which is in Micah's prophecy; 'He ſhall ſtand and feed in 'the ſtrength of the Lord, in the majeſty of the 'name of the Lord his God: and they ſhall abide; 'for now ſhall he be great to the ends of the earth *d*.' In Chriſt there is infinite everlaſting ſtrength to overcome all his peoples enemies, to remove all their difficulties, and ſupply all their wants; the redeemed people therefore ſhall abide, the gates of hell ſhall not prevail againſt them; for their Saviour is great,

c John x. 28. *d* Micah v. 4.

and

and ſhall be ſo to the ends of the earth; he ſhall have a growing and a laſting kingdom.

Let us then, when dejections and fears prevail, fix our thoughts upon ſuch ſcriptures, as ſet forth the power and grace of Chriſt; of which this is one: 'The Lord thy God in the midſt of thee is mighty, 'he will ſave, he will rejoice over thee with joy, 'he will reſt in his love *e*.' If there be no lovelineſs in us, yet he will take ſatisfaction in ſhewing love to us, in ſaving his poor diſtreſſed people: his love is not confined within ſuch narrow limits as ours, nor does he want wiſdom or power to enable him to do whatever his love inclines him to do for our good.

6. What reaſon have believers to caſt all their care upon Chriſt, depending upon his ability to ſave them? Every true Chriſtian may ſay, if Chriſt's blood is not ſufficient to cleanſe away my guilt, or his wiſdom and power great enough to chaſe away mine enemies, or his love ſtrong enough to do both for me, then I am content to periſh; but I know he can, and he will keep what I have committed to his truſt: I have reaſon to truſt him; our fathers did it, and they were delivered: I am directed to caſt my burden upon him, and he has promiſed to ſuſtain me: 'Truſt in the Lord for ever,' ſays the prophet *f*, and he gave a good reaſon for it; 'for 'in the Lord Jehovah there is everlaſting ſtrength.'

In our paſſage through this world, to the heavenly Canaan, the church is repreſented 'as going up, 'leaning upon her beloved *g*.' Here is our reſt, here is our ſafety; our ſtrength conſiſts in our dependance upon the ſtrong and mighty Saviour; 'we are ſtrong in the Lord, and in the power of 'his might.' Let us then make this uſe of Chriſt's ſtrength, ability to ſave, even to truſt in him, reſigning ourſelves to him, and depending upon him;

e Zeph. iii. 17. *f* Iſa. xxvi. 4. *g* Cant. viii. 5.

to do in us, with us, and for us whatever may be for his glory and our ſalvation. Paul in his conflict fled to Chriſt, and found preſent help: he ſaid to him, 'My grace is ſufficient for thee, my ſtrength 'is made perfect in weakneſs *h*.' The leſs ſtrength the Chriſtian has, the more Chriſt will exert his power.

7. How *inexcuſable* will *unbelievers* be another day! Chriſt is a moſt ſuitable engaging object of faith; what is there in him to create a diſtruſt? what is there not in him that may encourage a dependance? He has all the qualifications neceſſary to enable him to ſave his friends, and deſtroy their enemies, there is no want of wiſdom, grace, merit, or power in him; he is moſt inviolably faithful in his engagements, and in all his declarations. There is, therefore, good reaſon to believe the ſcripture account of him, to reſt and rely by faith upon him; and they who refuſe to do it, where the goſpel comes, will aggravate their condemnation thereby. It is true, they could not believe of themſelves; but it is as true, that they of themſelves put forth poſitive acts of diſtruſt of Chriſt, think him to be falſe, and reckon ſalvation a fiction.

8. How dear and precious ſhould Chriſt be to all Chriſtians? he has done great things for us, he is doing great things for us, and he will yet do greater things for us. How ſhould we endeavour to exalt him, to magnify him, both in life and death. The mighty Saviour can never be too highly eſteemed, or too highly extolled by us. God has ſaid, he ſhall be exalted, and be very high: let us then grow in our eſteem of him; 'he is fairer than the ſons of men.' The Saviour and his ſalvation will appear glorious, when all the glory of the world will be turned into darkneſs and horror; and when Chriſt appears, the ſaints ſhall appear with him in glory: this thought

h 2 Cor. xii. 9.

ſhould

ſhould raiſe our affections, and inflame our love to Chriſt. Every redeemed ſoul ſhould ſay, 'My ſoul 'magnifies the Lord, and my ſpirit rejoices in God 'my Saviour: he is my Lord, and I will exalt 'him; he is the chiefeſt of ten thouſand and alto-'gether lovely: he fulfills the Father's decrees, glorifies all the divine perfections, deſtroys all God's implacable enemies, and brings all the choſen ſeed to glory; not one ſhall be wanting, nor the leaſt ſpot or imperfection ſhall be found in any of them. How glorious is Chriſt in this appearance; the object of the Father's love, and therefore he deſerves ours. Let us love the Lord then, let him be very dear to our ſouls, who is thus 'glorious in his ap-'parel, walking in the greatneſs of his ſtrength, 'mighty to ſave.'

9. We may learn what a *glorious church* the great Saviour will have, when all the ſaints are gathered together in one. The general aſſembly, and church of the firſt-born will make no mean appearance in the great day. If three thouſand were added to the church in one day, and multitudes ſoon after, what a vaſt congregation will all the ſaved make, when they meet together at Chriſt's right-hand? It will then be ſeen, that he did not labour in vain, and die for nought: the redeemed will appear to be a 'number, that no man can number, out of all 'times, kindreds, and nations;' which will be a full evidence, that our Redeemer has not left the ſalvation of his people uncertain.

10. What reaſon have all the redeemed to admire and honour the *ſovereign ſaving grace* of God and Chriſt? Peter ſaid thus to the Chriſtians to whom he wrote, 'You are a choſen nation, a peculiar peo-'ple, that you ſhould ſhew forth his praiſe, who 'hath called you out of darkneſs into his marvel-'lous light *i*.' A Chriſtian may ſay; how is it,

i 1 Pet. ii. 9.

Lord,

Lord, that thou ſhouldeſt love and redeem me, give thyſelf for me, and then reveal thyſelf to me, pour out thy blood upon the croſs, and pour out thy Spirit into the heart of ſuch a worthleſs worm as I? Lord, why did not I as well as others, receive the juſt wages of my ſins? why did my Saviour pay my debt, when ſo many others, fallen angels and men, muſt be paying theirs forever? O glorious, ſovereign, diſtinguiſhing grace! not to me, not to me, but to thy name be all the glory: peculiar love calls for ſpecial thankfulneſs. I thank thee, O Father, Lord of heaven and earth, that whilſt this ſalvation is hid from others, it is revealed to me; and that I have been enabled to receive the atonement, and to joy in thee through Jeſus Chriſt my Lord. This is a thank-offering which becomes all the redeemed, but it will be done infinitely better, when the ſaints come to ſing the ſong of the Lamb in the new Jeruſalem, according to this model of it; 'Thou art worthy, for thou waſt 'ſlain, and haſt redeemed us to God by thy blood, 'out of every kindred, tongue, people, and nation *k*.' Thoſe who ſtand with Chriſt upon 'mount Sion, 'having his Father's name written on their fore-'heads *l*,' who are redeemed from the earth, ſhould often ſing that ſong, which none but they can learn, 'who are the redeemed from among men, and are 'the firſt fruits to God, and to the Lamb.' But not only good words and good affections are to be given to their God and Saviour; but the redeemed peculiar people, ought to be zealous of good works. Thoſe who are bought with ſuch an invaluable price, as Chriſt's blood, ought to glorify him in their bodies and ſpirits: his love, as well as his authority and right, ſhould 'conſtrain us, not to live 'to ourſelves, but to him that died for us, and roſe 'again.'

k Rev. v. 9. *l* Rev. xiv. 1, 5.

11. What

11. What *encouragement* is there for us to wait for *ſalvation* by Chriſt, to lie at his foot, and hope in his mercy? The ſaved are a numberleſs number, ſinners of all ages, ſizes, and circumſtances: The Saviour ſet forth in the goſpel, is able to 'ſave to 'the uttermoſt, all who come to God by him.' Thoſe who are left to their own wills periſh; God works a work which they in no wiſe believe: they will not come to Chriſt, that they may have life; but thoſe committed to the care of Chriſt ſhall come: he makes them willing in the day of his power, by his word and Spirit, and the paſtoral rod of his ſtrength. It is good then to *wait at wiſdom's gates*; for ſuch as *find Chriſt, find life.* There is encouragement to hope for mercy, if we wait for it, in the way which Chriſt has preſcribed: He has ſaid, 'Seek and you ſhall find; ſearch the ſcriptures, 'they teſtify of me; come to me all you that are 'weary, and I will give you reſt.' The Pſalmiſt uſes an argument which is grown much ſtronger ſince his time; 'Our fathers truſted in thee, and 'they were delivered *m*.' We may ſay not only the patriarchs and prophets, but the apoſtles, the primitive church, and multitudes down to this preſent time, have truſted in Chriſt, and have been ſaved by him; therefore 'it is good for us to wait and 'hope for the ſalvation of the Lord.' It is our buſineſs to prove our election and redemption by our effectual calling. If we believe, we ſhall be ſaved; if we never do, then there is no ſalvation for us. It is a great encouragement that there is a Saviour, infinite in grace and merit, who will give the water of life freely, to every one that thirſts; and we have as fair an opportunity as thouſands before us, who ventured their ſouls on Chriſt, and were kindly received by him.

12. Let us not *ſink* under the *greateſt diſcourage-*

m Pſal. xxii. 4.

ments

ments which we meet with in the courſe of providence. Valuable and uſeful inſtruments are taken away, or laid aſide: faithful and able miniſters die; but Chriſt lives ſtill; and bleſſed be the rock of our ſalvation. Chriſt is *mighty to ſave;* and with him is the *reſidue of the Spirit:* It is he that made thoſe who are gone what they were; and he can give the ſame Spirit and gifts to others, or work the ſame effects, by leſs able and likely means. We ſhould then cry to the Lord God of Elijah, to pour out more of his Spirit on his miniſters and people, that ſalvation work may be carried on, not by human might and power, but by the Spirit of the Lord. Chriſt has promiſed to be with his miniſters and people to the *end of the world*, if they teach and do what he has *commanded* n. Let us then, in his own way, depend upon his promiſe, and wait for his bleſſing, who 'walks in the greatneſs of his ſtrength, 'and is mighty to ſave; who gave himſelf for us, 'that he might redeem us from all iniquity, and 'purify us to himſelf a peculiar people, zealous of 'works.'

Now to him that is able to keep us from falling, and to preſent us faultleſs before the preſence of his glory, to our exceeding joy; to the only wiſe God, our Saviour Jeſus Chriſt, be glory and majeſty, dominion and power, both now and for ever. Amen.

5 JY61

n Matth. xxviii. 20.

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